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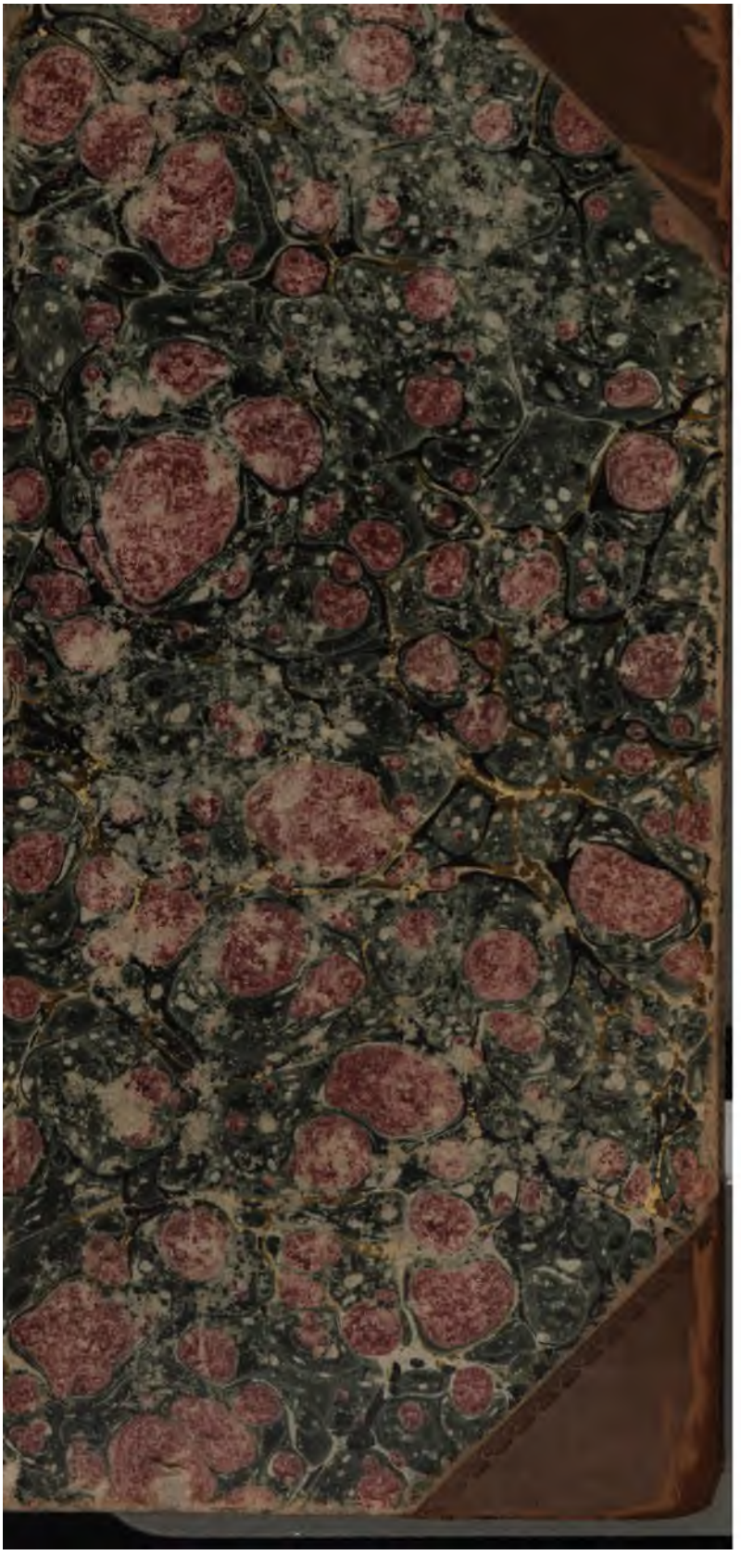
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AND

A COPIOUS SUPPLEMENT.

"God was made manifest in the flesh."—1 Tim. iii. 16.
"This is the true God and eternal life."—1 John v. 20.
"May the word of the Lord have free course and be glorified."—2 Thess. iii. 1.

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DEDICATION.

THE AUTHOR TO HIS CHILDREN

My dear Children,

I dedicate this Work to you with the genuine feelings of paternal affection.—Let the doctrines and precepts of 'the everlasting Gospel' be so deeply engraven on your hearts, that whatever station in life you may hereafter fill, you may be enabled to rely on this *unerring guide*, though surrounded by the indifference, the raillery, and the opposition of sinful men.

Let your conduct evince unwearied zeal in the promotion of the Redeemer's kingdom; and never cease your supplications to 'the throne of grace,' that the glorious period may be hastened, wherein 'the fruits of the Holy Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance,' shall universally prevail;—when 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High.'—Dan. VII. 27.

That you may unceasingly advance 'in righteousness and true holiness,' in humble reliance on the 'grace which is through faith in Christ Jesus,' is the ardent prayer of your most affectionate

FATHER.

PREFACE.

THE principal design of the Author in the following pages, is to inculcate such a practical study of the Holy Scriptures as can alone consist with the acknowledgment that they come from GOD.

A regular or systematic course of instruction, so often pursued, is not that which has been adopted; it is the more simple and perhaps more efficient method of exhibiting or referring to parallel passages and readings from the Scriptures, and which are followed by appropriate observations.

It need scarcely be insisted on as indispensably necessary for the attainment of a practical knowledge of the Sacred Oracles, that their several parts be compared together with a spiritual understanding. This delightful study affords one of the most powerful evidences of their Divine origin, as it enables us to prove the remarkable coincidence of design which reigns throughout the whole.

A large portion of the references and quotations are confined to the Epistles, as most concordant with the plan adopted.

PART I. exhibits the means employed for the propagation of the Gospel, together with some of the more remarkable evidences for its sacred origin.

PART II. points out the power, &c. of the Word of God, the nature and punishment of sin, with exhortations to repentance.

PART III. displays the force of original sin, the plan of salvation, and the operation of grace in the hearts of believers.

PART IV. presents to view the Christian life and conduct, together with reflections on the impartiality and righteous judgment of God, and on the happiness of the real Christian, both as to his present privileges and future felicity.

PART V. contains a view of the order in which the Scriptures may be profitably read, 'whether for the understanding thereof and the sanctification of believers in general, or for the attainment of a special end, of conviction, edification,' &c. together with Observations and Extracts.

PART VI. consists of general observations on the truth and excellence of the Holy Scriptures.

The SUPPLEMENT chiefly consists of an extensive course of reference to the Bible, with other useful and important matter.

The author uninfluenced by party spirit, earnestly desires that his readers may become Christians in the sense which is given to that word in 'the Scriptures of truth.' Having no other end in view than to promote the kingdom of the Redeemer, all that has been written, or compiled, in the following pages will be found useful, whether to sow the seed of the word in the hearts of the impenitent, or to advance the Divine life in the souls of Christians of every Denomination.

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ERRATA.

Page 63, line 9, The word *no* should be in italics.
—— 75, — 8, For *could*, read *can*.
—— 93, — 17, For *after*, read *who after*.
—— 114, — 4, For 1 *Chron.* say, *Read* 1 *Chron.*
—— 127, — 8, The word *real* should be in italics.

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A

SUMMARY

OF

CHRISTIAN INSTRUCTION.

PART I.

EVIDENCES FOR THE DIVINE ORIGIN OF THE HOLY SCRIPTURES.

INTRODUCTORY OBSERVATIONS.

AN ignorance of the evidences for the truth of revelation is one of the principal causes of that deplorable indifference which so generally prevails among those who make an exterior profession of Christianity. If we would become worthy of this revelation, which is the 'title deed of our inheritance,' we ought sincerely to study its contents, and, conformably to the injunction of the apostle, 'Be 'ready always to give an answer to every man that 'asketh us a reason of the hope that is in us with 'meekness and fear.'[1]

[1] 1 Pet. III. 15. Col. IV. 6.

Unbelievers imagine that conviction proceeds from the influence of education, the force of superstition, or the blind impulse of passions and propensities purely natural, without considering whether this conviction may not be equally derived from a knowledge of the testimony of revelation, and from an experience of its effects upon the heart. If it be said:—On what authority can we ground the obligation to examine its evidences? Will God condemn us for having chosen that course of happiness which appears to us most reasonable, though we be deceived in the result? We answer, that the unbeliever is not without succour to direct his choice, the distinction which exists between good and evil, between vice and virtue, being too evident for misconception. Though self privation becomes frequently necessary for the renewal of the sensual appetites, solid and permanent enjoyment is never obtained thereby, this enjoyment escaping our pursuit, as often as these privations are the result of necessity, instead of being that of a free choice and virtuous inclination. This consideration evidently proves the force of moral conviction, the prize of that 'grace which appeareth to all men' in the gospel; 'teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;'[1] and further, that so great a change and such a regulation of our affections should be the necessary consequence of this conviction, as to render us at once the instruments of happiness and salvation to those who surround us.[2]

[1] *Tit.* II. 12.—[2] Rom. XII. 2. 1 Tim. IV. 12.

The numerous testimonies which the Lord, the Saviour of the world, has given of his Divine mission on earth, were sealed by his sacrifice and resurrection; after which, the doctrines of Christianity were propagated afar, and firmly established by the apostles and their immediate followers. The preaching of these 'glad tidings' sufficed abundantly for the first disciples; they heard the heavenly word proceeding pure from the mouth of him who is the Word, even God himself, or from the mouth of those whom he had filled with his Spirit, and to whom he had said:—'He that heareth you heareth me.'[1] Moreover, they could compare the discourses of the Saviour and his disciples with Moses and the prophets, of whom Jesus was the accomplishment, and so receive the most ample conviction from their united testimonies. But it soon became necessary that the Gospel should be *written*, not only to be a testimony the most assured and unalterable, but to transmit, in their primitive purity, to all generations and to all countries, the doctrines which the Saviour and his apostles preached to their contemporaries.

CHAPTER I.

SCRIPTURE READING ON THE PROPAGATION OF THE GOSPEL.

God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, (Numb. XII. 6, 8.) hath in these last days (Deut.

[1] Luke X. 16.

IV. 30.) spoken unto us by his Son, (John XV. 15.) Heb. I. 1, 2. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ, (1 Cor. I. 9. 1 John II. 24.) 1 John I. 3. Tit. I. 2, 3.

I certify you, brethren, that the gospel which was preached of me is not after man, (1 Cor. XV. 1.) for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, (Eph. III. 3, & I. 9, 10.) Gal. I. 11, 12. Christ sent me to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 1 Cor. I. 17, & II. 1. My speech and my preaching was not with enticing (or, 'persuasable') words of man's wisdom, but in demonstration of the Spirit and of power. 1 Cor. II. 4.

For the preaching of the gospel is to them that perish foolishness; but unto us which are saved it is the power of God. (Job V. 12, 13. Isaiah XXIX. 14. See Hos. XIV. 9.) 1 Cor. I. 18, 19.

2 Cor. X. 4, 5. (Eph. VI. 13. 1 Tim. I. 18. Acts VII. 22.)

We spake all things to you in truth. 2 Cor. VII. 14. 2 Cor. II. 17. 1 Thes. II. 4. Gal. I. 10.

We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, (Matth. XVII. 1, 2); for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased, (Matth. III. 17, & VII. 5): and this

voice which came from heaven we heard, when we were with him in the holy mount. (See Exod. III. 5, & Josh. V. 15.) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, (Ps. CXIX. 105. John V. 35.) and the day star arise in your hearts. (Rev. II. 28, & XXII. 16.) 2 Peter I. 16—19.

We have renounced the hidden things of dishonesty, (Gr. shame,) not walking in craftiness, nor handling the word of God deceitfully;[1] but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2 Cor. IV. 1, 2, 6. Giving no offence in any thing, but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers and yet true, as unknown and yet well known; as dying, and behold we live; as chastened and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 2 Cor. VI. 3, 4—10. See also 1 Thess. II. 3, 5—11. Col. I. 28. 1 Thess. II. 13. Col. I. 23.

[1] 'As the Pharisees, who deluged the plain simplicity of the Mosaic law in a multitude of glosses and comments.'—C. Butler.

Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; (or, 'not altogether without help or means;') persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. 2 Cor. II. 14, & IV. 7, 8—11. As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter. (Psalm XLIV. 2.) Rom. VIII. 36. For I think that God hath set forth us the apostles as it were appointed to death: for we are made a spectacle (Gr. theatre) unto the world, and to angels, and to men; we are fools for Christ's sake, we are weak, we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things. (Lam. III. 45.) See 2 Cor. XI. 23, to the end. I write not these things to shame you, but as my beloved sons I warn you. 1 Cor. IV. 9—14.

How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*? (Matth. IV. 17. Mark I. 14. Luke I. 2.) God

also bearing them witness (Mark I. 10. Acts XIV. 3.) both with signs and wonders, and with divers miracles, (Rom. XV. 19. Acts II. 22.) and gifts (or, 'distributions') of the Holy Ghost, according to his own will. (1 Cor. XII. 4, 7, 11.) Heb. II. 3, 4.

OBSERVATIONS

ON THE

INTERNAL TESTIMONY OF THE GOSPEL RELATIVE TO THE MISSION OF JESUS CHRIST & HIS APOSTLES.

'THE errand on which Jesus Christ came into the world was the greatest ever proposed in the providence of God. Of this vast and sublime purpose the preaching of the Gospel was a *primary* part; and interesting evidence of its divine origin is derived from the fact, that it was preached by Christ.'

I. 'It cannot be rationally supposed, that a mere man, educated as he was, without any advantages beside those enjoyed by the poor people of the Jewish nation, generally, could have devised the Gospel by the strength of his own mind. The Jews asked, with the utmost good sense, this question concerning our Saviour:—'How knoweth this man letters, having never learned?' John VII. 15. The only rational answer to this enquiry is, that what they meant by *letters*, viz. *The wisdom which he taught*, he received immediately from God.'

'Jesus Christ is exhibited in the Scriptures as the source of all knowledge, natural, revealed, and spiritual, concerning moral subjects. Agreeably to this general character, he appeared with peculiar splendour as the great luminary of the world while ex-

ecuting the office of a preacher of truth and righteousness. Every subject which he discussed, he illustrated, and every duty enjoined by him he inculcated, with a force, distinctness, and impression, utterly unrivalled by any preceding instructor. It was reserved for Christ, by whom 'came grace and truth,' to make the 'way of holiness a highway, in which way-faring men, though fools, should not err.' So fully, so distinctly, so completely has Christ pointed out the way to eternal life, that we often see heathens, savages, slaves, and even little children, as well as unlettered men in Christian countries, entering into it, and walking safely onward to the end.'

II. 'Christ asserted his doctrine to be derived immediately from God. To prove the truth of this assertion he wrought a multitude of wonderful miracles, and appealed to *them*, as decisive evidence that it was true. The holiness of his life is another proof of the Divine origin of the Gospel. No miracle is a more palpable contradiction to the laws which respect the nature of man in this world, than the perfect holiness of Christ. At the same time, this character forbids, as absurd and contemptible, the supposition, that he was capable of uttering a falsehood.'

'Christ taught in his own name, and without appealing to any authority but his own. All the prophets of the Old Testament prefaced their instructions with—'Thus saith the Lord.' He never prefaced his instructions in this manner, but merely said, 'I say unto you;' or, on solemn occasions, 'Amen; verily, I say unto you.' The authority here assumed by him was such, as to warrant him in repealing that which had been spoken by prophets in the name and

by the authority of God, and was, therefore, an authority equal to that under which these prophets had spoken.'

In this exercise of authority Christ stands alone, being wholly distinguished from all other teachers, both sacred and profane. The apostles, it will be remembered, taught only in the name of Christ.'[1]

The glorious, yet mysterious, redemption which Christ purchased for man, rendered an express revelation of his Deity *necessary*, and consequently that of the mysterious union of his Divine and human nature. No adequate conceptions of the plan of salvation could have been conveyed, unless it had been accompanied by *analogous* ideas of the Divinity, however imperfectly understood. The Deity of Christ is therefore the basis on which Christianity rests: and its truth, efficacy, and end are demonstrated in the fulfilment of his promise of a Comforter, so evident in the sanctification of believers,—in the life and death of the multitudes, who through past ages have confided in his expiatory sacrifice. How often would desponding sinners have abandoned the hope of pardon, if they had had for a saviour only a creature simply delegated, and who could but have presented to them, in respect to their reconciliation with God, guarantees infinitely inferior to those which are tendered us by our Emmanuel, God with us!

'If Christ had not come into the world, if he had not preached the Gospel, what would now have been the condition of mankind? The Mosaic system, of necessity confined almost entirely to the Jewish nation,

[1] Dwight's System of Theology, Vol. II.

had, before the advent of our Saviour, degenerated chiefly into a mere mass of externals. We in the mean time, together with all the present offspring of the Gentile world, should have been prostrating ourselves before calves and crocodiles, dogs and cats, an image of brass, or the stock of a tree. Instead of the temples which on a thousand hills, now stand open for the worship of Jehovah, we should, with the heathen of the old world, have consecrated to a multitude of brutal gods the dark groves, and still darker caves of our mountains; or, erected, with immense expense and suffering, splendid temples to the honour of thieves, strumpets, and murderers, or for the inhabitation of blocks and statues. Instead of the hymns which daily ascend to heaven, perfumed with the incense of redemption, our ears would have been stunned with the outcries of the priests of Baal, or the yells of the priestesses of Bacchus.'[1]

'Had Jesus Christ made no other declaration than the following:—"The hour is coming, in the which all that are in the graves shall hear 'the' voice 'of the Son of God,' and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation,"[2] he had already revealed a truth of unspeakable importance,—a message in which the wisest of mankind would rejoice to find an answer to their doubts, and rest to their enquiries. It is idle to say, that a future state had been discovered already: it had been discovered as the Copernican system was; it was one guess among many. He

[1] Dwight's System of Theology, Vol. II. with a slight alteration.

[2] John V. 28, 29.

alone discovers who proves; and no man can prove this point, but the teacher who testifies by *miracles* that his doctrines come from God.'[1]

The remarkable passages of Scripture cited in the Reading above, shew us, that the 'labours, dangers, and sufferings' which the apostles had to endure, sufficiently prove their faith in a general resurrection, the first fruits whereof they witnessed in the resurrection of their Lord and Saviour; and as it is impossible that they could have been deceived in the object of this belief, on account of the *extraordinary* '*gifts* with which they were endowed,' it affords a striking proof of the truth of their mission.

'They unanimously testified that they had received the fullest assurances of their senses to his resurrection, and at length beheld him ascend up towards heaven, till he was received out of their sight; and they persisted invariably in this testimony for many years. They were evidently intimidated to a great degree by the crucifixion of their Lord, and backward to credit his resurrection; and they could have no possible secular motive to invent and propagate such a report: for, ignominy, sufferings, and death, must be the probable consequences of espousing the cause of one who had been crucified as a deceiver. It is likewise observable that when they went forth to preach Christ as risen from the dead, they were manifestly changed in almost every respect, from what they had before been: their timidity gave place to the most undaunted courage; their carnal prejudices vanished, their ambitious contests ceased, their narrow views were immensely ex-

[1] Archdeacon Paley.

panded, and zeal for the honour of their Lord, with love to the souls of men, seem to have engrossed and elevated all the powers of their minds.—There were also many other competent witnesses to the same great event, even to the number of five hundred; these too concurred in the same testimony to the end of their lives; and neither fear, nor hope, nor dissension among themselves, induced so much as one of them to vary from the testimony of the rest: nay, the very apostates from Christianity, however malignant, never openly charged the apostles with an imposition in this respect. A more complete human testimony to any event cannot be imagined: for, if our Lord had shewn himself "openly to all the people" of the Jews, and their rulers had persisted in rejecting him, it would have rather weakened than confirmed the evidence: and if they had unanimously received him as the Messiah, it might have excited in others a suspicion that it was a plan concerted for aggrandizing the nation.'[1]

'If in *this life only* we have hope in Christ,' says St. Paul, 'we are of all men most miserable:'[2] but 'Blessed be the God and Father of our Lord Jesus Christ,' says St. Peter, 'who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.'[3] Amidst a life of sufferings, the apostles rejoiced in this hope of glory;[4] they not only renounced the enjoyment of 'this world's good,[5] but

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[1] Essays by the Rev. Thomas Scott. [2] 1 Cor. XV. 19. [3] 1 Pet. I. 3. [4] Col I. 27. [5] 1 John III. 17.

being crucified to the world,[1] their life was a continual sacrifice for the accomplishment of their ministry: 'For what,' says St. Paul, 'is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ *at his coming*?'[2] They had a lively sense of the infirmities of the flesh, and as such, disclaimed all confidence therein, 'that the excellency of the power of God might be made manifest.'[3] To the Divine power they constantly ascribed the fruits of their labours; they sought neither honours nor distinctions: their ambition was directed to an end infinitely more noble; —they followed the steps of their crucified Master. 'Our glorying,' said they, 'is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world;'[4] thus illustrating the sublime doctrines which they announced, not only as instruments of the Lord, but as examples of his unbounded grace. If we attentively consider the Gospel narration of these affecting details, it is almost impossible not to feel deeply impressed with the conviction of their heavenly origin, or to withhold from them our unlimited confidence.

To be convinced of the *necessity* of miracles we have only to imagine that the apostles had not received the power to operate them. Their zeal for the establishment of the religion of Jesus,—their zeal, however holy and ardent it might have been,

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[1] Gal. VI. 14. [2] 1 Thes. II. 19. [3] 2 Cor. IV. 7, 10. [4] 2 Cor. I. 12.

would it in such a case have obtained the least success at a period when neither authority nor the experience of past ages was in its favour?

Let us not forget the cruel trials which accompanied the servants of Christ even unto death. The Lord had already said: 'Whosoever shall seek to save his life shall lose it;'[1] but whosoever shall lose his life for my sake and the gospel's, the same shall save it,[2]—shall keep it unto life eternal.'[3] They saw not the palm which was offered them but through the terrors, the sufferings, and the death of the inevitable persecutions which they were to endure.—'But under the immediate influence of the Spirit of God their hope penetrated through the *vail* which separates time from eternity. The hand of the Lord was upon them not only to sustain their faith, but to evidence to mankind the commission which they had received from him.'[4]

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[1] Luke XVII. 33. [2] Mark VIII. 35. [3] John XII. 25.

[4] Rev. Pierre Méjanel, of Paris.—The author acknowledges with gratitude, his obligations to this Gentleman, for the above short passage and several others which are to be found throughout the body of this work, with other improvements too minute to be detailed. Mr. Méjanel was one of the first promoters of that admirable institution, the *Continental Society*, and he has laboured effectually, as one of its agents, for the conversion of many souls. Unconnected with the Society, he is now about to publish a periodical work, which, from his known ability and zeal, promises to be productive of great interest and utility. In a letter to the author, he says, 'My mind has been strongly impelled to publish a Journal, in which the Gospel shall be openly preached and courageously defended;' and in the prospectus, 'Si c'est ainsi la volonté de Dieu, dès le mois de Janvier 1826, il sera publié, par livraisons qui paraitront successivement chaque mois, un journal

They themselves appealed to the manifestation of this power as to facts well known; and this is a further and incontestable proof, that the power to work miracles actually accompanied their labours. The apostolical epistles furnish several proofs of this kind. St. Paul gives detailed directions to the Christians at Corinth who had been endued with miraculous gifts, (1 Cor. XIV.) for the preservation of order while they delivered their *spiritual testimonies* in the public assemblies of the Church, to the end, that avoiding confusion, the 'Spirit' might not be 'quenched' (1 Thess. V. 19, 20.) among them, but that all might learn, and all might be comforted.' The conviction which the evidence of these miraculous gifts produced on unbelievers is a fact of which the apostle speaks as being well known among the Corinthians. He also appeals to the Galatians as having received by the Holy Spirit, these miraculous gifts, in the epistle which he addresses to them. 'Truly,' says he to the Corinthians, 'the signs of an apostle were wrought among you in all patience, *in signs, and wonders, and mighty deeds,*[1] and 'we have been thoroughly made manifest among you in all things;[2] for

intitulé:—Le Temoignage de Jesus Christ:' i. e. 'If it be the will of God, there will be published in numbers, from the month of January 1826, a journal, intitled—The Witness of Jesus Christ.' 'The price of subscription, per annum, is 6 francs (i. e. 5 shillings) for France, 7f. for Switzerland, and 9f. for Germany and England. Letters, subscriptions, and pieces for insertion, must be addressed, post-paid, to Mons. M. P. Méjanel, ministre du Saint Evangile, rue des Tournelles, No. 32, à Paris.'

[1] 2 Cor. XII. 12. [2] 2 Cor. XI. 6.

we write none other things unto you, than what ye read or acknowledge.'[1]

It was predicted by Daniel, that 'the vision and prophecy' should be 'sealed up'[2] at the time in which the Messiah should accomplish his mission. 'It was in the times of the apostles that the books in which God chiefly manifests his perfections, in particular his mercy, were added to the Holy Scriptures, and that the seal was thereto applied. Then, also, the gift of miracles which became necessary to authorise the mission of the sacred writers was bestowed on them to such an extent as no mortal had ever before received. Notwithstanding, let no one complain. God does not leave himself without witness. If the contemporaries of Jesus and his apostles could contemplate the prodigies which they operated, and believe in his mission, it was reserved for after ages to behold much greater things. The Saviour preached and received in the world;—the Gospel rising upon the nations with a majesty resembling the sun in his uninterrupted course from dawn to noon;—the descendants of Israel, that nation so celebrated for the favors which they received from God, and for the crimes which they committed on his Messenger;—this ancient people displaying to all nations for eighteen centuries the chastisements which their ancestors invoked upon their children,—a chastisement to which God denounced them in his word, and which God realizes by his omnipotence;—the admirable effects of the hand of the Lord produced in this church which enlarges itself in spite of all obstacles, through the

[1] 2 Cor. I. 13. [2] Dan. IX. 24.

people who withhold themselves in spite of all revelations;—here are without doubt miracles much greater than any of those which the Saviour and his disciples wrought in the eyes of the multitude. These miracles we may behold, contemplate, and touch with our hands; and however admirable these prodigies appear, there are much greater still in reserve for the generations to come. The tribes of Israel assembled as a nation, by the hand of the Lord, to adore him whom their ancestors hated;—all the people of the earth choosing Jesus for their head;—the word for their law;—and forming besides, the empire of the Lord and of his Christ;—these are prodigies, these are wonders which shall be gloriously manifested under the hand of the Lord in the sight of men and of angels.' 'Let him who desireth the truth, open his eyes and he shall see. Further, let him be afflicted for his transgressions,—let him ask mercy of his God,—let him found the assurance of his pardon, according to the word, on the sacrifice and death of the Saviour,—let him do so, I say, and then the Lord who fills the world with prodigies, will yet perform a much greater wonder in him, in that sinner who comes to God by faith in Christ. He will raise one from the dead, that is to say, himself, and shall vivify his heart to make him experience a love which he knew not, a joy of which he had no idea, and will make of him a being altogether new,—a being who before neither knew nor loved but the earth, but who is now born for heaven, and seeks his new and eternal country.'[1]

[1] Rev. P. Méjanel.

'The carnal mind' demands conviction without being disposed to obedience;[1] but he who is spiritual discerns the force of that evidence which they who require 'miracles repeated on demand,' imprudently relinquish. Wherefore, 'If any man,' says our Lord, 'will do his will, he shall *know* of the doctrine, whether it be from God.'[2] The following declaration of the Saviour:—'Lo, I am with you alway, even unto the end of the world,'[3] and others similar, (as Matth. XIII. 12. Col. I. 9. 1 Cor. II. 14, 15, & III. 1. John VI. 44, & XIV. 20. 1 John II. 3, & III. 19, 24, & IV. 13, & V. 10), shew us the conviction which is promised to those who obey 'the word of truth,' to which 'the Spirit of truth' expressly 'bears witness.'[4]

Thus the continuance of internal testimony is not to be supplanted by perpetual miracles, the first being more adapted to demonstrate, in the gradual and ordinary course of Providence, the eventual but infallible triumph of Divine truth. The Pharisees having demanded of our Lord: 'When the kingdom of God should come,' he answered them, and said, 'The kingdom of God cometh not *with observation*,[5] (i. e. with exterior signs or outward shew,) 'for, behold, the kingdom of God is within you.'[6]

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[1] Rom. VIII. 7. [2] John VII. 17. [3] Matth. XXVIII. 20. [4] Rom. VIII. 16. [5] Luke XVII. 20, 21. [6] or, among you.

CHAPTER II.

CONSIDERATION OF THE TESTIMONY DERIVED FROM MIRACLES.

THE sincere profession of Christianity is founded on the intimate conviction of our natural corruption, and of the evils which flow from this source. This conviction is the sole motive which earnestly disposes us to seek for the 'grace which is by faith'[1] in the Redeemer; therefore, unbelievers losing sight of the degradation of our being, remain wholly strangers to this sentiment of our corruption, refuse the moral evidence produced by the combined light of nature and of grace, and still exact miracles to give credence to revealed truths. But the evidence produced by this conviction is wholly different; its end being to make us *know* the truth, and to dispose us to the *love* of virtue. It enables us to perceive the exercise of *reason itself*, and through the experience of our actions, the impossibility we labour under to know of ourselves that which is true, or to practise that which is good; and thus it opens our heart to faith, which by its influence, produces holiness of life. In short, the submission of the heart to which *this* faith disposes, the vigilance which it excites in the soul, and the hope with which it fills it, produce a constant and sensible advancement in the ways of wisdom and the practice of virtue. But the simple conviction effected by miracles only, though it should always continue,

[1] Eph. II. 8. 2 Tim. I. 9.

would produce but a feeble and inefficient belief: it would be a Christianity without energy, which would give place to a false security.

Reason and the testimony of experience sufficiently prove that even should miraculous demonstrations *always* precede the exercise of virtue, they would, notwithstanding, have no influence on our depraved nature. Would sinners be deterred from their ways by miraculous signs as constantly repeated as if they were natural? Reason rejects such a conclusion; for, the appearance of these wonders would be equally expected with that of the seasons and of comets. Whatever variety there might be in these signs, their repetition would destroy the effect. Besides, our nature requires the trials of faith and patience to make us participants of the nature and of the 'life of God.' In short, were we not constantly liable to present afflictions, there would scarcely be a sufficient exercise of faith to subdue the power of innate passions, or to check the influence of recurring imperfections. The evidence deduced from miracles might remove the trials and the doubts to which our faith is subjected, but the rewards which follow it would be equally lost. The conversion of many has been undoubtedly effected by miracles, but a much greater number have been hardened, and consequently subjected to a more severe condemnation. This proves that miracles do not *necessarily* serve either to enlighten the understanding, or to change the heart in a sufficient manner.

It would be impossible to establish a rule whereby the Divine intervention in regard to the *repetition* of miracles might be rendered applicable to the different

dispositions and various degrees of knowledge observable among men. Neither can we conceive a plan of this kind which would not tend to destroy the respect due to the Supreme Being Natural and revealed religion *equally* declare that the Sovereign of the universe is 'a God that hideth himself;'[1] and too manifest a display of his omnipotence appears every way unsuitable to the condition into which we are fallen. It is evident that though 'the heavens declare the glory of God, and the firmament sheweth his handy work,'—though 'day unto day uttereth speech,

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[1] 'Xenophon has transmitted to us a conversation of Socrates with Euthydemus on Providence, which is one of the finest passages to be found in the writings of the ancients.' Towards the conclusion Socrates continues thus:—"*The great God himself*," ('these words are remarkable, and demonstrate that Socrates acknowledged one supreme God, the author of all being,) "who has formed the universe, and supports the stupendous work; whose every part is finished with the utmost good and harmony,—he who preserves them perpetually in immortal vigour, causes them to obey him with a never-failing punctuality, and a rapidity not be followed by our imagination; this God makes himself sufficiently visible, by the endless wonders of which he is Author, but continues always *invisible himself*. Let us not then refuse to believe what we do not see; and let us supply the defect of our corporal eyes by using those of the *soul;* but especially, let us learn to render the first homage of respect and veneration to the Divinity whose *will* it seems to be, that we should have *no other perception of him*, than by his effects in our favour. Now this adoration, this homage, consists in pleasing him, and we can only please him in doing his will."—ROLLIN.

How gladly would this admirable philosopher have examined the evidences, and embraced the 'glad tidings' of 'the everlasting Gospel!'

Isaiah XLV. 15. Ps. XVIII. 11, & XCVII. 2.

and night unto night sheweth knowledge,'—though 'there is no speech nor language where their voice is not heard,'[1] the constancy of these wonders destroys the effect thereof on the minds of those who have never beheld them but with carnal unconcern;

'Yet these declare
'His' goodness beyond thought and power divine.'

But let us for a moment suppose that the necessary effect which unbelievers would attribute to miracles, were produced, that is to say, *perfect and universal obedience*, the continuation of such a state could not long exist; it would be a heavenly condition, and not that of a world of trials; and if, as must necessarily take place, the evil proceeding from an unregenerated heart should still continue, in defiance of miracles, the sinner would be more culpable and more unhappy than ever.

Consider also, that this imaginary state would be wholly in opposition to the views and sentiments of those men who so lightly renounce the consideration of that evidence which millions of their fellow-creatures have embraced with satisfaction and with joy. It would be wholly in opposition to the views and sentiments of those who expose themselves with deliberation to the fearful perils of futurity, and who dare to prescribe to the Author of their being another order of things distinct from that which really exists. 'In truth,' says Pascal, 'it is glorious for religion that it has for its enemies men so unreasonable; and so little danger is there from their opposition to it, that it serves, on the contrary, to establish the prin-

[1] Psalm XIX. 1, 2, 3.

cipal truths which religion teaches us. Now, if these men serve not to prove the truth of redemption, they at least admirably serve to prove the corruption of nature by sentiments so unnatural.'

'Nevertheless, if miracles, if supernatural events can conduct the rebel thoughts of men captive to the obedience of Jesus Christ, the adversaries of his Gospel should submit; for such prodigies are visibly operated in the world by the hand of God; there are even those whose light shines upon the nations as the light of the sun. Blindness alone can prevent men from being stricken therewith, and brought to the adoration of the Lord. Of this the Reader may convince himself by an examination of that which forms the subject of the following Chapter.'[1]

CHAPTER III.

CONSIDERATION OF THE TESTIMONY DERIVED FROM THE ACCOMPLISHMENT OF PROPHECY.

'Holy Scripture is the manifestation of God himself; of his truth; of his holiness; of his designs. It bears, also, one of the names of God, THE WORD.

Among the perfections of the Almighty manifested in this word, which is in some respect his image, we may behold his prescience; it is apparent from the

[1] Rev. P. Méjanel.

prophecies which God pronounced, and which he accomplishes.'[1]

That long course of predictions delivered in the Old Testament relative to the Redeemer,—predictions whose developement was for so many ages concealed, received their accomplishment at his coming. The Gospels which record their fulfilment in him, were published before the face of friends and of enemies; they inspired unlimited confidence into the believers who succeeded to the times of their publication, and thus rendered fruitless the efforts of all opposers.[2] 'We know that they were publicly read in the religious assemblies of the first Christians; we know also that they were very soon translated into a variety of foreign languages, and these ancient versions (many of which still remain) were quickly dispersed into all parts of the known world; nay, even several of the original manuscripts remained to the time of Tertullian, at the end of the second century.[3]

The Gospel itself, likewise, contains a grand series of predictions, which time has proved to be in perfect unison with those of the Old Testament which had not received their accomplishment in the times of the Apostles; so establishing the truth of both dispensations, and strongly fortifying the faith and hope of believers throughout all ages.

It should be observed, that 'the testimony of Divine inspiration is much more decisive in a prediction uttered many ages before the event, than in one delivered at a time but little preceding it; so that a written system of prophecy, accessible to all, to pre-

[1] Rev. P. Méjanel. [2] See Supplement, § III. [3] Bishop Porteus.

vent misrepresentation, and secured from corruption by the multiplication of copies, will, if duly considered, appear the most powerful testimony of Divine Revelation which the world is capable of receiving.'[1]

I. Let us first turn our regards towards that portion of our fellow-creatures, towards those descendants of Canaan, the son of Ham, who, according to a prophecy, should become 'a servant of servants to his brethren.'[2] 'With respect to Shem, the prophecy was fulfilled in the memorable victories of the Israelites, and in the subsequent achievements of the Assyrians and Persians: and with regard to Japhet, it was 'accomplished' in the successive conquests of the Canaanites by the Greeks and Romans, in Palestine and Phœnicia, and especially by the total subjugation of the once haughty and flourishing sons of Carthage.[3] It is unnecessary to shew to what extent this prophecy has been fulfilled in the criminal commerce of slaves.[4]—'But in regard to this as to all

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[1] Rev. Mr. Whittaker. [2] Gen. IX 25. [3] Robinson's Ancient History.

[4] In the year of our Lord 651, the Arabian Mahometans of Egypt so harassed the king of Nubia, or Ethiopia, who was a Christian, that he agreed to send them every year, by way of tribute, a considerable number of slaves from Nubia, or Ethiopia. Such a tribute was then more agreeable to the Khalifs than any other, because the Arabs made great account, at that time, of these slaves. Mod. Hist. univ. I. 525. It was then that that species of traffic in human flesh commenced, which—

——————— 'robs
Unhappy Guinea of her sons.'

Obliged to furnish each year a considerable number of slaves to the Arabs of Egypt, the king of Ethiopia naturally endeavoured to repair this loss of his subjects from among the inhabitants of neighbouring countries; he traversed, in consequence, a vast extent of

that is relative to human misery, other predictions of the word are found to console us. Africa shall participate in the blessings and the deliverances of the Gospel, promised in Abraham to all nations. (See Ps. LXVIII. 31, 32, & LXXII. 9. Isaiah XLV. 14.) The civilization which this Gospel fails not to produce, and especially the Christian virtues so much more precious, the necessary result, will, with the people of this part of the world, be a new title to the esteem and love of the European nations. They, in their turn, perfected, sanctified, by this Gospel of righteousness, of mercy, and of love, will no longer receive into their bosom men, who, to satisfy their avarice, commit the most unheard of crimes, snatch myriads of their fellow-creatures from all the charms of their native country, the ties of kindred affection, and in exchange accumulate upon them the greatest evils and the greatest cruelty.'[1]

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country, and penetrated even to the extremities of the West; thus was commenced, sooner than has been imagined, the traffic in the human species, many ages even before the Portuguese opened their country to the commerce of Europe. When this took place, the inhabitants were as regularly bought for slaves by some of the neighbouring states, as they had been before by the maritime powers of Europe. To Hoden (the Waden or Hoden of our geographical charts) they came from Barbary (it was without doubt in 1512) by a route so much used, that it was called the way of the camels. The blacks were brought there from the neighbouring countries, and sold to the merchants. Peritsol, page 122—125. Such was the coast from whence they formerly trafficked in slaves. The traffic of Hoden was transferred to Whidah and other places, and has past from the Arabians of Barbary to the Christians of Europe.—*Critique on Gibbon, by Rev. Mr. Whittaker.*

[1] Rev. P. Méjanel.

II. Historical and modern testimony abundantly declare the irreconcilable warfare of the Arabs, the descendants of Ishmael, which has been carried on both by sea and land for so many ages; 'whose hand,' according to the prediction, 'should be against every man, and every man's hand against him.'[1] The plunder of neighbouring countries and of caravans, the great extension of the Moorish power in Africa, its long possession of a part of Spain, the piracies committed by the Barbary states, and on the coasts of the Red Sea, sufficiently demonstrate the fulfilment of this prediction.

III. Let us consider the numerous prophecies which announce the comparative or entire desolation of those countries, which at the epoch of the predictions, subsisted in all their splendor: such were Babylon, Tyre, all the neighbouring regions of Palestine, and Palestine itself, for so many ages trodden down of the Gentiles (Luke XXI. 24); what an example does not this afford us of the formidable accomplishment of the Lord's menaces!

IV. We ought particularly to remark the dispersion, yet wonderful preservation of Israel, as a distinct people, and their persevering rejection of the Messiah until 'the vail be taken away from their heart;'[2] their continuance as 'an astonishment, a proverb, and a bye-word among the nations,'[3] 'till the Lord take away the rebuke of his people from off all the earth.'[4] Add to which the present dawn of their

[1] Gen. XVI. 6—12, & XXI. 20, & XXV. 18. [2] 2 Cor. III. 16. [3] Deut. XXVIII. 37. 1 Kings IX. 7, 8. Jer. XXIV. 9, & XXV. 9. Zech. VIII. 13. Ps. XLIV. 14. [4] Isaiah XXV. 8.

conversion through the exertions so mightily promoted, and so remarkably blessed, for the propagation of the Gospel.[1]

V. The predictions which relate to the grand apostacy of the Christian church, will be found among those which are least liable to misconstruction. The rise, plenitude, and real character, the decline and final overthrow of the Papal dominion, are distinctly described in the following Scriptures: Dan. II. & VII. 2 Thess. II. 1 Tim. IV. 1—5. Rev. XII. to XIX. Joel III. Zech. XIV. The predictions concerning the mystical Babylon are not less remarkable, for being interwoven with those which relate to the ancient; and the wonderful fulfilment of prophecy in regard to the latter, is a sure guarantee for its fulfilment in respect to the former. These are found in Isaiah XIII. & XIV. 4—23. & XXI. 1—10. & XXXIV. & XLVII. Jer. L. & LI.[2]

VI. The once powerful but declining empire of the false prophet Mahommed, appears to be foretold in Joel II. & Rev. IX. The least acquaintance with modern history, and the events of the present day, point out the partial accomplishment of these wonderful predictions.

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[1] See Supplement, § V.

[2] The remarkable passage which occurs in Rev. XIII. 18. 'Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six,' is thus explained:—'Irenæus, who was the disciple of Polycarp, the disciple of John, says that the name Lateinos contains the number 666. Lateinos with *ei* is the true orthography, as the Greeks wrote the long *i* of the Latins, as the Latins them-

VII. Nor is it less remarkable throughout the history of the past ages, that the true Church of Christ has been upheld, as he predicted, against '*the gates of hell*,' against the horrors of persecution, and

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selves wrote in former times. The People of the Church of Rome have been called Latins, and they latinize in every thing. Romiith, also, is the Hebrew name for the Roman beast or Roman kingdom.

LATEINOS.		ROMIITH.	
Λ	30	ר	200
A	1	ו	6
T	300	מ	40
E	5	י	10
I	10	י	10
N	50	ת	400
O	70		
Σ	200		666
	666		

DR. FRANCIS WILLOUGHBY.

But the most remarkable coincidence is the following: the Pope styles himself the Vicar of Jesus Christ, the Son of God, or—VICARIUS FILII DEI:—

V	5
I	1
C	100
A	
R	
I	1
V	5
S	
F	
I	1
L	50
I	1
I	1
D	500
E	
I	1
	666

the thick darkness of Heathen, Papal, and Mahommedan corruptions. These gates have been widely opened, but shall never be able to 'prevail.'

We learn from the writings of the holy prophets, the final triumph of the Church or kingdom of Jesus Christ. 'Ask of me,' says God to the Redeemer, 'and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,' (Ps. II. 8). 'All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee,' (Ps. XXII. 27).—'And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.' Isaiah XI. 10.[1]

VIII. 1. We should not omit, as revealed to take place in these last times, the peculiar features of general corruption, so conspicuous throughout the Christian world. St. Paul says in his second Epistle to Timothy, Chap. III. 1—8. 'This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.—For of

[1] See the last page of Part V. or the Order for the profitable Reading of the Holy Scriptures, for references to various portions of Scripture relative to the establishment, increase, triumph, and plenitude of the kingdom of Jesus Christ on earth.

this sort are they who creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.—Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate conerning the faith.'

2. The following passage from the fourth chapter, v. 3, 4. of the same Epistle, is applicable to the remnant of several of the ancient churches:—'The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.' We have only to revert to the general state of the Syrian, the Greek, the Armenian, the Coptic, the Abyssinian, and other churches, fully to verify this prediction.

3. And with respect to infidelity, 2 Pet. 3, 4:—'There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.'

IX. Too numerous for reference here are the predictions which describe, as *pertaining to the last times*, the dreadful scourges of war. Many nations have been visited therewith in our own times, on account of their corruption, and as a chastisement on those who have rejected 'the faith once delivered to the saints.' See Isaiah XXIV. & LXVI. 16. Jer. XXV. 15—38. Joel III. 1, 2, 9—14. Dan. XII. 1. Nevertheless, the principles of 'those who delight in

war' are still very generally recognized; and should its horrors become extensively renewed in the kingdoms of Europe, they would loudly appear to announce the fulfilment of that predicted æra of universal trouble and consternation to be found in the passages above referred to; and which such principles, combined with the destructive inventions of the present times, are but too well calculated *eventually* to produce.

How justly does this horrible passion of war call aloud for the retributions of Divine vengeance! and which is so sedulously fostered by false and incorrect notions of that natural propensity, the love of our country?—by false views of its real grandeur, so directly adverse to the spirit of Christian heroism, the precepts and practice of the 'Gospel of peace.'[1]

X. Let us lastly remark the vast increase of knowledge, as announced by the prophet Daniel, (Dan. XII. 4), especially the extension of 'the knowledge of the Lord,' (Isaiah XI. 9). It rapidly expands by the various means which Providence has prepared, and whose effects are so prodigiously accelerated by the numerous discoveries of the last ages. 'The church stands no longer upon that ground upon which it originally stood, when' "the weak things of the world and the foolish things were chosen to confound the wise." 'Kings and queens are now becoming her' "nursing fathers and nursing mothers," 'and the wisdom of the wise is now engaged in her cause.' Yet notwithstanding these lights, 'the wicked shall do wickedly: and none of the wicked

[1] See Supplement, § VI.

shall understand; but the wise shall understand.'[1] See Hos. XIV. 9. Rev. IX. 20, 21, & XXII. 11.

How shall we not in these things clearly discern 'the signs of the times,' as completely uniting their various testimonies to scripture, to shew us 'the terrors of the Lord,' and to exhort men to the faith?

An eminent divine[2] of the last century observes, that 'St. Peter to shew his followers that the church was to be of long continuance here on earth, explains to them the nature of that evidence which future times were to have of the truth of the Gospel; an evidence even superior to that which the primitive times enjoyed, of miracles. "We have also," says he to them, "a more sure word of prophecy," &c. This evidence of prophecy is justly qualified *a more sure word*, when compared to miracles, whose demonstrative evidence is confined to that age in which the power of them was bestowed upon the church; whereas the prophecies here meant, namely those of St. Paul and St. John concerning the great apostacy, are *always fulfilling*, even to the last consummation of all things; and so affording this demonstrative evidence to the men of all generations.'

'When there shall be no more prophecies to realize on earth, because it shall have disappeared from before the face of Him that sitteth on the throne, and no more place shall be found for it, then shall continue to be realized in heaven, and in a manner more glorious than ever, the predictions relative to eternal life. That which relates to the combats, the trials, and the deliverances of the church of God upon

[1] Dan. XII. 10. [2] Dr. Warburton.

earth, shall have passed, but in the immoveable world to come, the triumph of the redeemed of Jesus Christ, their glory, and their happiness, shall endure for ever. Then the elect of all ages and of all nations, shall contemplate the glorious truths, shall possess the blessed reality of that which is written in the inspired Book of God,—of God who knows his works at all times, who knows what will be during eternity, because he knows that it is he himself who hath given it birth.

We are more disposed to believe the word of God when it announces to us events which shall take place on earth, than when it speaks to us of things that shall take place in heaven; but God is equally true in all his declarations. He is not less so in promising us the infinite blessings of eternity than in announcing to us earthly dispensations, whose greatest interest consists in their connection with heaven and eternity. The book of God is especially written to elevate our thoughts and desires towards heaven, towards the immoveable world. It is to cause us to walk in "the way which leadeth to life," "that God hath spoken." The end of accomplished predictions has been at all times to advance and to fortify the faith of those who have required it; the principal end of those accomplished on earth during time, is to inspire us with a fervent faith and lively hope in those whose accomplishment shall be in heaven and eternity. These most nearly affect us; all others without them would be as nothing.

Babylon changed into a morass, and become the abode of reptiles and wild beasts; Tyre and Sidon ruined; Jerusalem reduced to ashes by divers scourges;

Israel dispersed; the nations chastised; the whole world destroyed by fire; all these things, whether prophesied or realized, have for us but a distant or passing interest. The Gospel accompanied with virtue from on high, overthrowing idols, dissipating prejudices, subjugating the passions, ranging all nations under the empire of God the Saviour; liberating them from sin and misery; causing them to taste of the happiness which without it is unknown, of virtue, of holiness; this reign of truth, of righteousness, of love, of joy, announced by the prophets, is without doubt a subject of rejoicing and praise. But our soul would be void of light, hope, and joy, if the eternal kingdom of Jesus, if a place with him in heaven, were not the principal object of his promises, and of our hopes, as the most magnificent of his gifts. In the midst of men and of nations sunk in error, in sin, and in misery, we have but too much cause to cry out: where is thy reign, Jesus my Saviour and my God? how distant do these glorious times appear! before thou comest the dust shall be my abode; I shall not see thy glory; I shall not participate in the joy of the nations, seated at the marriage supper of the Lamb. The elect who in the ages to come shall enjoy this "feast" on earth, which "the Lord hath prepared for "all people," (Isaiah XXV. 6), would themselves sigh and shed tears, should they know, that after rejoicing with the Lord on his footstool, they should not see him on his throne, and taste a greater joy, a joy eternal. But bless God! O ye his redeemed, bless God! your harp shall not be changed into mourning; on the contrary, your tears shall be wiped away; that which is wanting to your hap-

piness shall there be added; after earth you shall have heaven, after the happiness of time the blissful glories of eternity. "Heaven and earth shall pass away," but the words of "the FAITHFUL and TRUE" (Rev.XIX.11) "shall not pass away." This world, with all its advantages, with all the thoughts and the desires which are therein, shall be no longer but vanity, or as a dream which is past. But you shall remain eternally, you who do the will of God, who do it "in believing on him whom he hath sent," (John VI. 28, 29,) in purifying you from your sins through faith in his blood, in clothing you by faith in his righteousness as with fine linen, and in walking in the Spirit which you have also received of God through faith. The assembly of those who have washed their robes in the blood of the Lamb, are your family, all things your inheritance; the morning star, God himself, is your portion for eternity.

How admirable is the promised and assured triumph of the people of God in heaven! how adapted to elevate our hopes! to enflame our desires! to fortify us in the good fight! But also, how adapted to fill with terror, the adversary, the unbeliever, the unconverted sinner, the sinner who is not born again! —He who is without the Saviour, is without salvation; he who shall not be at his right hand, shall be at his left; he who will not have heaven for his inheritance, shall have perdition; he who will not taste of "the pleasures which are at his right hand for evermore," shall be for ever banished from his presence, "where the worm dieth not, and the fire is not quenched."

The same word which has announced so many

chastisements, all upon individuals and nations, announces the destruction of those who submit not to the Gospel of Jesus Christ. The same Saviour who predicted desolation to Israel, despising his mercy and his love, predicts also destruction, and endless misery, to all nations and to every man, who disdains the grace acquired by his sacrifice on the cross. "After thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God," (Rom. II. 5). "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little," (Ps. II. 10—12).

Men, brethren, receive then Jesus our God as your Saviour and your King, for he is your Judge. Through faith in his blood enter into the designs, into the offer, the enjoyment of his mercy; then you will not be banished from before him into the darkness, the weeping and wailing which you have merited. His love will receive you into the enjoyment of all the blessings which he has merited for you, if you come to him to find all in him.'

PART II.

ON THE WORD OF GOD.—ON SIN.—EXHORTATIONS TO REPENTANCE.

CHAPTER I.

REFERENCES TO PASSAGES OF SCRIPTURE ON THE POWER, EFFICACY, AND END OF THE WORD OF GOD, WITH OBSERVATIONS.

2 Tim. III. 16, 17. Rom. XV. 4, & I. 16, 17. 1 Pet. I. 25, penult. James I. 21. 2 Tim. III. 15. Heb. IV. 12. 2 Cor. X. 4, 5. (Eph. VI. 13. 1 Tim. I. 18. Acts VII. 23. Jer. I. 10.) 2 Tim. II. 9, penult. 2 Cor. IV. 3, 4.[1]

'It is manifest to all who seriously reflect on the powers and propensities of human nature, that we are formed capable of religion, and we have an inward consciousness that we ought to worship some superior Being, on whom our safety and happiness depend: but at the same time, the state of the world, in all places where the Bible has not been known, unanswerably proves, that we are incapable of discovering for ourselves, a religion which is worthy of

[1] The author strongly recommends his younger readers to transcribe the passages referred to above, as also those at the commencement of some of the following Chapters. Let them be gradually committed to memory, and engraven on the heart.

God, suited to our wants, and conducive to our true interest. The shortness of life also, and the reasonable persuasion that men in general entertain of a future state, concur to shew that our grand concern lies in another world. Yet uncertainty and perplexity, nay, palpable error and absurdity, have ever encumbered men's reasonings and conjectures on these important subjects. Even at Athens, Jehovah was "the unknown God," and all beyond the grave was an unknown world.[1]

The wisest of the pagans, therefore, considered a revelation from the Deity as exceedingly desirable, in order that bewildered mortals might learn the way, in which they could worship him with acceptance, and be happy; and some of them entertained hopes, that such an inestimable favour would at length be vouchsafed. Various impositions in this important concern, have been detected by careful investigation: and there is but one book in the world, in behalf of which, as a Divine revelation, any thing, even plausible can be advanced. This has stood the test of ages, and undergone the most severe scrutiny; and the more carefully serious enquirers have examined it, the fuller conviction have they obtained of its Divine authority.

Brevity is so connected with fulness in the Scriptures, that they are a treasure of Divine knowledge which can never be exhausted. The things which are absolutely necessary to salvation, are few, simple, and obvious to the meanest capacity, provided it be accompanied with an humble, teachable disposition:

[1] Acts XVII. 23.

but the most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The deeper he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct his conduct, and illustrate the works of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value.

The consequences of our present conduct are, according to the Bible, so momentous, that if there were only a bare possibility of the truth of the Scriptures, it would be madness to run the risk of rejecting them, for the sake of gaining the whole world: what then is it, when we have such unanswerable demonstrations that they are the word of God, and cannot reasonably doubt of it for a moment, to disobey the commands, and "neglect the salvation" revealed in it, for the veriest trifle that can be proposed? Especially as it may be shewn that (besides the eternal consequences) the firm belief of the Scriptures, and that conscientious obedience which true faith always produces, will render a man happier in this life, even amidst trials and self-denying services, than he could be made by all the pomp, pleasure, wealth, power, and honour which the world can bestow.'

CIRCULATION OF THE SCRIPTURES.

With respect to the imperfections attendant on translations of the Scriptures, it will be said perhaps, by some, that Christianity would experience, without the reading of the Bible, a more sensible advancement from the simple preaching of the word, accompanied with the administration of the sacraments of the Church. It is very easy to refute this objection. The doctrines of the Holy Books are never, with respect to salvation, announced in language so obscure, but that the translation may be rendered very intelligible. On the contrary, they are generally so clear and so often repeated, as to leave no possibility of error in the mind of those who read them with pure intentions. If ministers and missionaries preach the gospel faithfully, they must take the doctrines from the Holy Scriptures themselves; thus an approved translation becomes necessary for all nations. The preaching of a servant of God must without that prove very insufficient for the spiritual necessities of his auditors; and if the Bible be necessary to propagate true piety, it is still more necessary to preserve it.

'The voice of a preacher who faithfully announces the counsel of God, may, by the influence of the Holy Spirit, awaken souls from their slumber of death; but the word of Christ who is the way and the light of men, this word as a manifestation of

himself, accompanied solely by his grace, can vivify, enlighten them. This it is, says the Saviour, which makes us known to ourselves, and elevates our best and sweetest hopes towards the heavens. The preaching of the Gospel in its purity, communicates spiritual growth to the elect for the kingdom of heaven, but the meditation of the word with prayer and vigilance, nourishes hungry souls with the bread come down from heaven, refreshes them, by making streams of living water to flow within them, advances their growth, and brings them "unto the measure of the stature of the fulness of Christ."

Besides, if, as is too often the case, teachers fail in their duty, 'which consists, as enjoined to Timothy, not in teaching their own speculations, nor those of another, but in preaching the word,—then the auditors, with the book of God open before them, may, as did the Christians of the church of Beræa with regard to St. Paul, compare the discourses of their teachers with the teaching of God, with his word. Then they may turn away their ears from the seducing voice of the stranger, to listen to that of the good Shepherd, and follow it.'

But may not the perusal of the *whole* of the Scriptures occasion heresies? God preserve us from such a persuasion! It is in direct opposition to the clearest and most positive of his commandments. Clemens Alexandrinus says of certain heretics who preceded him:—'They make use of the Scriptures, but they retrench whole books, as they do others in part. They make choice of passages here and there, and dwell on words, without perceiving the sense. Often, when convinced, they are ashamed of their dogmas,

and deny them.' But they who seek for salvation, run no risk of falling into these errors, because they receive Christ as their *only hope.* 1 Tim. I. 1, Col. I. 27.

'Heresies can no more result from the publication and reading of the word of God, than darkness can emanate from the light of the sun. It is the wickedness of men, it is their opposition to the holiness of God revealed in the Scriptures, which produces heresies. 2 Peter II. 1. They arise also from ignorance of the word of God, which is especially demonstrated in the writings of unbelievers. And it is, on the contrary, the light of the word, the emanation of the Sun of righteousness, which discovers, which manifests them, (1 Cor. XI. 19.) as the brightness of the day makes apparent the shades which in its absence were confounded with the darkness of the night.'

It is further objected—That though the Gospel be 'the power of God unto salvation to every one that believeth,' yet, will men resort to its saving doctrines without a *guide* or comment?—All who seek for salvation will seek for it at the *source,* in preference to any other guide: and though many treatises and comments have been found useful, we cannot yield them implicit deference, much less insist on their *necessity;* the very idea presupposes the incompetency of the word, or of the Supreme Being to speak to his creatures in the most suitable and efficacious manner.

'Amongst the various offices of charity for which the primitive Christians were so remarkable, they did not omit that of distributing the Scriptures. Of one of the most eminent amongst those illustrious followers of the Redeemer, we learn from the con-

curring testimony of two of the earliest and most respectable ecclesiastical writers,[1] that, "amongst other instances of his charity, he used freely and readily to bestow Bibles on all that were willing to read, for which purpose he had always a great number of those holy books by him, that as occasion served, he might distribute and bestow them." In this account *nothing* is mentioned of accompanying them with commentaries and annotations. If distributing the Scriptures without these be an act mischievous and criminal, strange is it, surely, that it would have been practised by a PAMPHILUS, and handed down, not only without censure, but even with encomium to posterity, by the pens of an EUSEBIUS and a JEROME.'[2]

See Deut. VI. 6—9, & XXX. 11—13. Prov. II. 1—5. Isaiah LV. 1, 2, 3, & VIII. 20. Mark IV. 21, 22. Matth. X. 27. John V. 39. Rev. XXII. 17.

'The Bible is the great charter of our salvation, sealed with the broad seal of heaven. The Bible is the friend of all. The highest and the lowest classes in the community are equally concerned to love and venerate it.—It is the source of wisdom, of goodness, of consolation. There we learn not how to circumnavigate the globe, not how to number the stars, and tell their names, and measure their distances, but how to conduct the voyage of life, how to reach beyond the stars, and enter the gates of pearl, and walk the golden streets of heaven. Rev. XXI. 21. Every student will find in his Bible the noblest and richest knowledge.—No arts nor sciences taught at

[1] Hieronymus and Eusebius. [2] Rev. Robert Brown.

universities, bear any proportion, in point of utility and excellency, to the arts and sciences which the Bible teaches. There we learn the best of all arts, the art of holy living; the art of glorifying the Author of our being; the art of benefitting our fellow-men, and of securing our own present and eternal happiness.'[1]

CHAPTER II.

PASSAGES OF SCRIPTURE WHICH DECLARE THE NATURE AND PUNISHMENT OF SIN, WITH OBSERVATIONS.

'WHOSOEVER sinneth, hath not seen God, neither known him. He that committeth sin is of the devil. Whosoever doeth not righteousness is not of God.' 1 John III. 6, 2, 8, 10.

1 John V. 17, & III. 4. James II. 10, & IV. 1—4. Rom. VIII. 8. 1 John II. 16. 1 Peter IV. 3, 4. Rom. I. 29—32. Gal. V. 19—21. 2 Peter II. 9—12. Jude 7—10, 16. Col. III. 5, 6, 8, 9. 1 Cor. VI. 9, 10, 13, 15, 16, 18. Heb. XIII. 4. Rom. VIII. 6, 7. Gal. VI. 8. Rom. VIII. 13, & XIII. 13. Eph. IV. 17—19, 25—31. Col. III. 8. Eph. V. 3—6. Heb. III. 17.

[1] Rev. Hugh Stowell.

& XII. 25. 1 Peter IV. 17. James V. 1—6. 2 Thess. I. 7—9. Jude 15. Rev. VI. 15—17, & XXI. 8. & XX. 15.

That none may plead ignorance of sin, of that which is relative to its cause, its nature, and of the fearful punishments with which it is attended, the Father of mercies has clearly revealed them in the Gospel. The certainty that sin is in the world and of its destructive consequences, is well calculated to make the sinner tremble. But it is at all times as certain that fallen man is incapable of duly contemplating the judgments of God, without *repentance;* and he becomes more and more the slave of sin in proportion to the strength and dominion which evil habits have acquired over him. Let those who imagine they shall escape punishment because they have not committed great crimes, or because God is merciful, make the following reflections:—'Let them consider, that little and casual sins seem small only to those who have little faith and less love. Men who, regenerated by the Holy Spirit, love God truly, regard *all* sin with horror, and are more afraid of it than of the greatest misery.' It is true, that sins which are committed deliberately, and those which are casual, constitute the just distinction between the children of God and the children of the devil; it is true also, that 'sins of omission and surprise do not indeed make God hate us when we are his children in Christ, but they make him love us less, they make him stop the course of his bounty, withhold his graces, and suspend that particular providence with which he watches over those he loves, and that tender care whereby he preserves them from dangers, whereby

he keeps them from temptations, or enables them to overcome them. Such sins render a soul languishing, and insensibly disgust it with piety, till they have brought it into a lukewarm disposition, a very dangerous state, and which may every moment become worse. Many are afraid to have God for their enemy, but very indifferent in desiring him for their friend. The wilful disobliging of a friend on all occasions is a strange method to make him love us; and I cannot see how we shall be able to reconcile our profession of loving with our practise of wilfully displeasing. 'Tis no excuse that we offend God in little things, since we might avoid them more easily. If they are of so little importance, we cannot say that we were discouraged with difficulties, or that we were hurried away by the violence of our passions. It proceeds only from an indifference for God, whom we serve out of fear, and flatter ourselves that we love him because we fear his justice. Moses's distrust in striking the rock twice, cost him his life. Twenty-five thousand Israelites died in one day at Barshemeth for looking too curiously into the ark of God. David's vanity in numbering the people brought a terrible plague upon them. Two and forty children were devoured by wild bears for mocking the prophet Elisha; and Hezekiah's ostentation in shewing his treasures to the ambassadors of Babylon, could not be expiated by less than the loss of those treasures.'

Sin tends to diminish or wholly to deprive us of the blessings which we derive from nature in this life, as it radically destroys our hopes for eternity.

It is certain that we are always under the influence of erroneous principles, of prejudices, and that we

have false views of happiness, when uninfluenced by the pure and infallible motives of religion. We are prone likewise to destroy our social enjoyments through the prevailing motives of pride and selfishness, unless when necessity obliges us to assume an exterior of humility, friendship, love, and regard for all men; virtues, which in reality constitute the leading features of the Gospel.

'Vice poisons human happiness in the spring, by introducing disorder into the heart. Those passions which it seems to indulge, it only feeds with imperfect gratifications; and thereby strengthens them for preying in the *end* on their unhappy victim.'[1] 'And how just is it with God that they who *live without repentance* should *die without comfort*. Archbishop Tillotson says—"The saddest sight in the world is the anguish of a dying sinner: nothing looks so ghastly as the final despair of a wicked man when God is taking away his soul."

'The thoughts of eternity made St. Augustin cry out:—"Domine, hic ure, hic seca, modo in eternum parcas."—'Though late repentance be seldom true, yet true repentance, inseparable from faith in the Saviour, is never too late.'

[1] Dr. Blair's Sermons.

CHAPTER III.

SCRIPTURE READING, CONSISTING OF EXHORTATIONS TO THOSE WHO ARE BUT NOMINAL PROFESSORS OF CHRISTIANITY, WITH OBSERVATIONS.

JOHN XII. 48.

He that rejecteth me, and receiveth not my words, hath ONE that judgeth him: the WORD that I have spoken, the same shall judge him in the last day.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. John I. 3, 5, 6. If we deny him he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 2 Tim. II. 12, 13, 19; see also verses 20, 21.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate, (or, 'void of judgment'). Tit. I. 15, 16. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer,

he is like unto a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James I. 22—25. For not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. II. 13. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Rom. I. 18. who glory in appearance and not in heart. 2 Cor. V. 12. A double-minded man is unstable in all his ways. James I. 8. Purify your hearts, ye double-minded; be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. James IV. 8—10.

He that saith he abideth in him, ought himself also so to walk, even as he walked. 1 John II. 6. Leaving us an example that ye should follow his steps. 1 Pet. II. 21. For the kingdom of God is not in word but in power. 1 Cor. IV. 20. God hath not given us the spirit of fear, but of power and of love, and of a sound mind. 2 Tim. I. 7.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John II. 4. I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember, therefore, how thou hast

received and heard, and hold fast, and repent. If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev. III. 1—3.

Know ye not that the friendship of the world is enmity with God? James IV. 4.—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John II. 15. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully. 2 Tim. II. 4, 5. Know ye not that they who run in a race, run all, but one receiveth the prize? so run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. 1 Cor. IX. 24, 25.

Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Gal. VI. 7, 8.

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that hath an ear let him hear. Rev. III. 20, 22.

It is by no means surprising that they who make a vain profession of religion should yet acknowledge the Gospel to be the best, or most complete system

of morality which has appeared in the world;—a system which, say they, seems to be too pure, too elevated, for general adoption. This however does not prevent their culpably neglecting the study of its sublime doctrines, or the knowledge so *necessary to salvation* which it alone imparts. They unreasonably repose upon the mercy of God, without limiting this kind of arbitrary convention which they make with him, beyond the suggestions of their passions, their education, or the particular circumstances of their life. Satisfied with their imperfections, especially because of the heinous sins which they behold in others, they repel every effort made to convince them, how greatly God hates, or is opposed to sin; how 'exceedingly sinful' he has made it, i. e. how greatly he has augmented its culpability by the law; and how sacred are the obligations to holiness of life, when once they admit the decisive influence derived from Divine revelation.

'A heinous sinner can sometimes be easily convinced of his danger. There are certain favourable moments wherein, by the help of grace, he discovers so much deformity in his soul, that he presently laments *his misery*, which renders his conversion less difficult. But a lukewarm soul does not know his condition: he who believes himself tepid ceases to be so; for we are rarely sensible of our condition till we begin to be fervent. This renders the conversion of the lukewarm almost impossible; for which way shall we act to persuade them that they are in such a state? Blindness is the first effect of tepidity: its unfaithfulness being gradual, it is less sensible of its faults; they become habitual, and at last it takes

pleasure in them. Nothing touches man in this condition, and he suspects nothing. He is not sensible of any new fault: he grows lukewarm without even omitting one of his devotions; the imperfections of these very devotions give birth to his tepidity, and helps him to deceive himself, by covering his faults with a real appearance of piety; he is even indifferent to the voice of the Lord, who tells him that he will "spue the lukewarm out of his mouth." Whilst he remains in this unhappy condition, what hope is there of his deliverance?' "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a *contrite* and *humble* spirit, to revive the spirit of the *humble*, and to revive the heart of the *contrite ones*." Isaiah LVII. 15. And again:—"To this man will I look, even to him that is *poor and of a contrite spirit*, and TREMBLETH AT MY WORD." Isaiah LXVI. 2.

'If the reader be of the number of those who "seek death in the error of their ways," let him awake and be converted by the grace of God, and let him not despair of obtaining an entire conquest over his prevailing sin, and of becoming "temperate in all things." Let him not, however, delay one hour to employ the means. Let him have recourse to secret and earnest prayer to Almighty God, for the pardon of his sins, through the merits and intercession of Jesus Christ; let him also attend to holy meditation, to the devout reading of the Scriptures, and the diligent use of all the appointed means therein revealed. Let him earnestly pray that the Holy Spirit would renew his heart, and enable him to

" cast away all his transgressions whereby he hath transgressed;" then shall he too be " washed and sanctified," and " justified, in the name of the Lord Jesus and by the Spirit of our God." But if, Reader, you have been preserved from the sufferings occasioned by sin, be thankful to God who has restrained your corrupt passions, and pray to Him to renovate your heart by the power of his grace; for unless you are thus renewed, however decent your outward deportment may otherwise have been, your heart contains corrupt propensities, for " out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matth. XV. 20.); and the renewal of the heart by the power of the Holy Ghost, which enables the returning sinner to forsake his evil ways, is what is called in Scripture, being " born again," without which " we cannot see the Kingdom of God." John III. 3. Tit. III 5. See also Eph. V. 26, Heb. X. 22, Ezek. XXXVI. 25. 1 John II. 27, Heb. IX. 14.

' If therefore you would be a partaker of the happiness of the Christian, you must seek it in the above manner. Read the Bible attentively and pray. You will then become " wise unto salvation, through faith which is in Christ Jesus," and be " thoroughly furnished unto every good work," through the grace which shall be in you.'

' While the busy multitude are wearing away life in toilsome labours, and *anxious* wishes to procure what is necessary for this life, or to augment their fortune; while they are earnestly employed in adding " house to house, and field to field," and are loosing the comforts of the present hour, in making provision

for years which may never come; the *contented* Christian, having "food to eat and raiment to put on," passes his time cheerfully and thankfully, and enjoys a large measure of happiness here, at the same time, looking by faith in Jesus Christ, to a happiness hereafter which shall never end. He knows that there is a sufficiency for him in the inexhaustible storehouse of Providence, and is assured that "all things shall work together for his good."[1]

[1] Life of William Kelly, with a slight alteration.

PART III.

ORIGINAL SIN.—PLAN OF SALVATION THROUGH JESUS CHRIST.

CHAPTER I.

REFERENCES TO PASSAGES OF SCRIPTURE ON THE NATURAL CORRUPTION OF MAN, WITH OBSERVATIONS.

'THE Christian Faith principally establishes these two things, the corruption of human nature, and redemption through Jesus Christ.'[1]

Rom. V. 12, 19. (Eccles. VII. 29. Isaiah XLIII. 27. Gen. VI. 12. Job XV. 14. Psalm LI. 5. Gen. VIII. 21. Isaiah I. 4. Numb. XXXII. 14. Jer. III. 25.)

Eph. II. 3. (Psalm XIV. 1—3. Isaiah LIII. 6. Psalm. LIII. 1.)

Rom. III. 23. 1 John V. 19, & I. 8. (Mic. VII. 1. 1 Kings VIII. 46.)

James III. 2. (Luke XVII. 1. Prov. XX. 9. Eccles. VII. 20. Psalm LVIII. 3. Job XIV. 4. John III. 6. Gen. V. 3.)

[1] Pascal.

Gal. III. 22. (Ezec. XVI. 63.)

Rom. III. 9—19, & VII. 18, 15, 19—23. (Hos. VI. 4. Isaiah LXIV. 6. Luke XVII. 10. Gen. XXXII. 10. Psalm CXXX. 3, & CXLIII. 2. Prov. XXI. 2, & XVI. 2. Psalm. LXIX. 5.)

'James I. 13—15. Rom. IX. 19, & II. 14, & IX. 20. Dan. IX. 9. Job VII. 17, 18. Thou wilt say then, 'Since we cannot,' by nature, do the things contained in the law of God, why doth he yet find fault? Nay, but O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou formed me thus? To the Lord our God belong mercies, &c. 'And therefore we ought rather to say, "Lord, what is man that thou shouldest magnify him, and that thou shouldest set thine heart upon him; and that thou shouldest visit him every morning, and try him every moment!"[1]

The doctrine of Original Sin is too humiliating to wordly minds, to obtain more than their feeble assent, and frequently receives from them a total denial. But not only must 'repentance towards God and faith in our Lord Jesus Christ' be ever accompanied with a deep sense of *internal corruption*, but this sentiment must be profoundly engraven on the heart, and exercise a continual influence over the conduct of life.

'In the moral as well as in the natural world, we

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[1] Bishop Gastrell's Institutes.

may plainly discern the signs of some violent convulsion, which has shattered the original workmanship of the Almighty. Amidst the wreck of human nature traces still remain which indicate its Author. Those high powers of conscience and reason,—that capacity for happiness,—that ardour for enterprise,—that glow of affection which often break through the gloom of human vanity and guilt, are like the scattered columns, the broken arches, and defaced sculptures of some fallen temple whose ancient splendour appears amidst its ruins.'[1]

'As the true knowledge of ourselves is very necessary to come to the right knowledge of God, all good men have always thought humbly of themselves; and so to think and judge of themselves, are taught of God their Creator, by his holy word. We are of ourselves such earth as can but bring forth weeds, &c. Our fruits are declared in the fifth chapter to the Galatians. Gal. V. 19—21. We have neither faith, charity, hope, patience, chastity, nor any thing else that is good, but *of God;* and therefore these virtues are called there *the fruits of the Holy Ghost,*—Gal. V. 22, 23. and not the fruits of man. Let us know our own works, how imperfect they are, and then we shall not be foolish and arrogant in our own conceits, nor challenge any part of *justification* by our merits or works. For truly there are imperfections in our best works. We do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so much as we ought to do: we do not pray to God

[1] Blair's Sermons.

but with many and great imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and do imperfectly: we fight against the devil, the world, and the flesh imperfectly. Let us therefore not be ashamed plainly to confess our state of imperfection: yea, let us not be ashamed to confess imperfection, even in all our best works. Let none of us be ashamed to say with the holy St. Peter, '*I am a sinful man.*'

'We have heard how evil we are of ourselves, how of ourselves, and by ourselves, we have no goodness, help, or salvation, but contrariwise, sin, condemnation, and death everlasting; which if we *deeply weigh and consider,* we shall the better understand the *great mercy of God,* and how our salvation cometh *only by Christ.*' 2 Cor. III. 4, 5.[1]

CHAPTER II.

SCRIPTURE READING, ILLUSTRATIVE OF THE FOLLOWING PASSAGE OF ST. JOHN:—

'The law was given by Moses, but grace and truth came by Jesus Christ.' John I. 17.

Wherefore serveth the law?—It was added because of transgressions, till the seed should come to whom the promise was made. Gal. III. 19. But sin is not imputed when there is no law; for where no law is there is no transgression. Rom. V. 13, & IV. 15.

[1] Homilies of the Church of England,—II.

By the law is the knowledge of sin; Rom. III. 20. moreover the law entered that the offence might abound. Rom. V. 20. For when we were in the flesh the motions (Gr. passions) of sins, which were by the law, did work in our members to bring forth fruit unto death. What shall we say then? is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, (or 'concupiscence,') except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived and I died. And the commandment which was ordained to life I found to be unto death. Rom. VII. 5, 7—10. See Lev. XVIII. 5. Ezek. XX. 11, 13, 21. For sin taking occasion by the commandment, deceived me, and by it, slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin, by the commandment, might become exceeding sinful. For we know that the law is spiritual, but I am carnal, sold under sin. Rom. VII. 11—14. 1 Kings XXI. 20, 25.

We know that the law is good if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for

liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. 1 Tim. I. 8, —10. Now we know that what things soever the law saith, it saith to them who are under the law. Rom. III. 19. John X. 34. For as many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. Gal. III. 10. Deut. XXVII 26. Therefore by the works of the law there shall no flesh be justified before God; for if righteousness come by the law, then Christ is dead in vain:—Rom. III. 20, 19, with Gal. II. 16, 21.; but that no man is justified by the law, in the sight of God, it is evident; for, The just shall live by faith. Gal. III. 11. Hab. II. 4. Rom. I. 17. Heb. X. 38. And the law is not of faith; but the man that doeth them shall live in them. Gal. III. 12. Lev. XVIII. 5. Ezek. XX. 11; 13, 21.

When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Gal. IV. 4, 5. Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God. Rom. III. 21, 22, 23. & X. 12. Gal. III. 28. Col. III. 11. For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. Rom. IV. 13. Gen. XVII. 8.

Blindness in part is happened to Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved. (Luke XXI. 24. Rev. VII. 9.) For as ye in times past have not believed (or, 'obeyed') God, ye have now obtained mercy through their unbelief; even so have these also now not believed (or, 'obeyed') that through your mercy they also may obtain mercy: for God hath concluded them all (or 'shut them all up together') in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, (Psalm XXXVI. 6.) and his ways past finding out! Rom. XI. 25, 26, 30—33.

THE foregoing passages point out the proceedings of God in his providence,—

1. Towards the Heathen, who had lost the true knowledge and true worship of Him, and who had no written law.

2. Towards the Israelites, to whom the law was revealed, with the promise of a Messiah, 'in whom all the families of the earth should be blessed.' This blessing, this grace, was equally accorded to believers who before the coming of the Saviour obtained eternal salvation by faith in the promise which was given them.

3. Towards all, whether Jews or Gentiles, who embrace the Saviour through faith in his atonement, and thus become the adopted children of God, and the heirs of his eternal kingdom.

'The law,' says St. Paul, 'was added because of

transgressions,'[1] 'that the offence might abound;'[2] or, that 'sin' being openly manifested,[3] 'might become exceeding sinful;'[4] but it could not regenerate the heart, though 'holy, and just, and good.'[5] This regeneration cometh only 'through the grace which is by faith.' See Heb. XI. & XII. 1, 2. Rom. IX. 4. XV. 8. 2 Cor. I. 20. God manifested his 'wisdom'[6] toward the Gentiles by ordaining 'their alienation from the commonwealth of Israel,'[7]—and 'winked at the times of this ignorance,'[8] until 'the fulness of time came,'[9] when 'all men were commanded to repent.'[10]

'The Gentiles having, through the light of reason and the dictates of conscience, manifestations of the will of God, shew that the law of God is written in their hearts, "their thoughts also accusing or else excusing one another."[11] 'But this conscience, this natural law, is more vague and less detailed than that published by the written law. Thus the Gentiles, though condemned by the law of God,[12] 'are,' and have been less capable of multiplying offences than they should have been through the knowledge of the 'law' which 'worketh wrath.'[13]

The wisdom of God in ordaining the manifestation of sin through the law equally appears in confining its jurisdiction to the Jewish nation, if we consider the hardness of heart with which they resisted the many interpositions of his power, the Divine laws which

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[1] Gal. III. 19. [2] Rom V. 20. [3] Rom. VII. 13. [4] Gal. V. 19. [5] Rom. VII. 12. [6] 1 Cor. I 24. [7] Eph. II. 12. [8] Acts XVII. 30. [9] Gal. IV. 4. [10] Acts XVII. 30. [11] Rom. II. 14, 15. [12] Rom. II. 12. [13] Rom. IV. 15.

had been confirmed to them by a series of miracles, and finally, the miraculous course of Christ's ministry itself. The rulers of the Jews had 'taken away from the people the key of knowledge,'[1] and 'shut up the kingdom of heaven against men,'[2] by a carnal exposition of the prophecies relative to the Messiah,—by inculcating a false security in the due observance of the ceremonial, but omission of the weightier matters of the law, judgment, mercy, and faith,[3] by adding vain and burdensome traditional observances, through which they 'rendered the commandment of none effect;'[4] 'in a word, by preventing men from seeking for the righteousness of Jesus Christ through faith for their salvation, and in causing them to seek perdition in their own self-righteousness.'

Notwithstanding, the moral law by prescribing to Israel that which is good, by continually disproving the manners and the idolatrous customs of the neighbouring nations, by denouncing the Divine chastisements against the violators thereof, was fitted to acquaint the Jew with his character as a sinful, lost man. And on the other hand, the ceremonial law, by representing in many of its ordinances, the offices, sacrifice, and kingdom of the Messiah, was calculated to lead the attention to Jesus Christ, in whom is righteousness and redemption. 'This testimony was, moreover, clearly and strongly confirmed by the word of the prophets, who announced with one accord our "Emmanuel, God with us,"—"the Lord our righteousness;" him "by whose stripes we are healed;"

[1] Luke XI. 52. [2] Matth. XXIII. 13. [3] Matth. XXIII. 23.
[4] Matth. XV. 6.

who, in the possession of his eternal kingdom, the fruit of his sacrifice, "shall see of the travail of his soul and be satisfied."[1]

Thus had the Israelites really hearkened to the law and the prophets, a plain introduction to the spiritual kingdom of the Messiah must have resulted from the course of his ministry. But because they listened not to Moses and the prophets, when 'he came unto his own, his own received him not.'[2]

Let us now admire the providence of God towards fallen man. As instruments of the Lord, and according to the secret which he has revealed to us, the Gentiles are destined to reiterate the blessings of free salvation on the Jews, who have themselves inconsciously bestowed them on us; whether by having transmitted us the Divine oracles which they have preserved, or by having effected the great sacrifice from which flows eternal salvation for the Gentile and for the Jew, through faith in the same Saviour and Lord Jesus Christ.

Thus the sacred oracles universally revealed, are revealed in a manner worthy of the Supreme Wisdom; 'ingrafted'[3] with the privileges and blessings of the Gospel of Christ, who is become 'the end of the law for righteousness to every one who believeth.'[4] 'God by his divine power hath given us all things pertaining to life and godliness through the knowledge of him who hath called us to glory and virtue, whereby we receive exceeding great and precious promises.'[5] And it is the unspeakable pri-

[1] Isaiah LIII. 11. [2] John I. 11. [3] James I. 21. [4] Rom. X. 4. [5] 2 Peter I. 3, 4.

vilege and comfort of all those 'that are in Christ Jesus,' that there is therefore now *no condemnation to them*. The apostle does not say, "There is nothing in them that deserves condemnation," for *that* there is, and they see it, and own it, and mourn over it, and condemn themselves for it; but it shall not be their ruin.—They may be chastened of the Lord, but not condemned of the world. Now this arises from their being in Christ Jesus, by virtue of their union with him through faith, they are thus secured.—It is the undoubted character of *all* those who are *so* in Christ Jesus, as to be freed from condemnation, that "they walk not after the flesh, but after the Spirit." Observe, the character is given from their *walk*, not from any one particular act, but from their course and way. And the great question is, What is the principle of the walk, the flesh or the Spirit, the old or the new nature, corruption or grace? Which of these do we mind, for which of these do we make provision, by which of these are we governed, which of these do we take part with?—Both in our justification and in our sanctification, the righteousness of the law is fulfilled. A righteousness of satisfaction for the breach of the law is fulfilled by the *imputation* of Christ's complete and perfect righteousness.—A righteousness of obedience to the commands of the law is fulfilled in us, when by the Spirit the *law of love* is written upon the heart, and that love is the fulfilling of the law, Rom. XIII. 10. Though the righteousness of the law is not fulfilled *by* us, yet, blessed be God, it is fulfilled *in* us; there is that to be found upon and in *all true believers*, which answers the intention of the law.—The man is as the *mind is*. The

mind is the forge of the thoughts. "As he thinketh in his heart so is he," Prov. XXIII. 7. Which way do the thoughts move with most pleasure? On what do they dwell with most satisfaction? The mind is the seat of wisdom. Which way go the projects and contrivances? Whether are we more wise for the world, or for our souls! Φρονεσι τα της σαρκος—*They savour the things of the flesh;* so the word is rendered, Matth. XVI. 23. It is a great matter what our *savour* is; what truths, what tidings, what comforts, we do most relish, and are most agreeable to us.—Many speak peace to themselves, to whom the God of heaven does not speak peace.—The Spirit in the heart cannot contradict the Spirit in the word. The Spirit witnesses to none the privileges of children, who have not *the nature and disposition* of children.[1]

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[1] Matthew Henry's Exposition of the O. & N. Test. Vol. VI.

It is hoped that the Reader will require no apology for the insertion of the following beautiful and appropriate stanzas:—

A good High Priest is come,
Supplying Aaron's place,
And taking up his room,
Dispensing life and grace:
The law by Aaron's priesthood came,
But grace and truth by Jesus' name.

He once temptations knew,
Of every sort and kind,
That he might succour shew
To every tempted mind:

CHAPTER III.

REFERENCES TO PASSAGES OF SCRIPTURE, DECLARATORY OF THE WORK OF GRACE WHICH IS BY FAITH IN CHRIST JESUS, WITH OBSERVATIONS.

PHIL. II. 12, 13. Rom. II. 4. 2 Cor. III. 5. Eph. II. 8—10.

2 Tim. I. 9, 10. Rom. V. 21.

Tit. III. 4, 5, 7. Rom. III. 24—26.

Phil. III, 8, 9. Wherefore we pray that our God would count (or 'vouchsafe') you worthy of this calling, and fulfil all the good pleasure of his goodness, and the *work of faith* with power; that the name of our Lord Jesus Christ may be glorified IN you, and ye IN him, according to the grace of our God and the Lord Jesus Christ. 2 Thess. I. 11, 12. 2 Cor. IV. 16.

In every point the Lamb was tried
Like us, and then for us he died,

He dies! but lives again,
And by the altar stands;
There shews how he was slain,
Opening his pierced hands:
Our Priest abides, and pleads the cause,
Of us who have transgressed his laws.

I other priests disclaim,
And laws and offerings too,
None but the bleeding Lamb
The mighty work can do:
He shall have all the praise, for He
Hath lov'd, and liv'd, and died for me.

CENNICK.

1 Peter II. 24. Rom. VI. 11—14. Hebr. XIII. 20, 21.
1 Thess. V. 16—24. Rom. XV. 13.

As repentance is founded on faith, so obedience is, through the operation of the Holy Spirit, the *necessary result;* and which God requires us to yield 'with fear and trembling,'[1] with continual improvement of our talents,—in a word, 'To do all as if all depended upon us, and doing all as depending on Jesus Christ.'[2] For good works comprised in 'the grace that bringeth salvation,' can be neither derived nor continued without its previous influence:—'By grace ye are saved.'[3]

It is evident that every other religion is useless except that which *can save* from the dominion of sin, and the punishment which it merits. If Christianity is the only religion which we believe can save, it is not surprising that the means employed should be *peculiar,* as emanating from the infinite wisdom and mercy of God. Our Saviour thus announces this important doctrine:—'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not *come* into condemnation; but *is* passed from death unto life,'[4] i. e. passed from the death of sin to the life of righteousness,—which is, in reality, *the commencement of life eternal.* Thus this 'WORK OF FAITH,' as the apostle briefly terms it,—this spiritual change of heart, is the only source of holiness.

[1] Phil. II. 12. [2] Bishop Hooker. [3] Eph. II. 8. [4] John V. 24.

The means are here in intimate conjunction, and strict co-operation, with the end. Were it otherwise, we might justly remark, that there was nothing peculiarly distinctive in the Christian faith, as all other religions equally pretend to promulgate a system of moral conduct. The moral law which was promulgated from mount Sinai, would have been vain and inefficacious to promote salvation, if it had not been introductory to that of faith, accompanied and followed by types and revelations, together with visions and prophecies. These manifestations exercised the faith of all holy men, who 'saw the promises afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth,' (Hebr. XI. 13.) 'The discourses of Jesus himself without his grace, would never have given birth to one saint.'

Faith, considered as a mere assent, unconnected with a disposition for good works, for a virtuous and holy life, availeth us nothing;—'can faith save?'[1] Likewise works, unconnected with the 'grace which is by faith,' are absolutely vain in regard to sanctification; they cannot give *birth* to the Christian life, no more than they can render us participants of the *favour* of God.

'The apostle Paul speaks of true faith which obtains for us pardon and justification before God, and which is followed by good works, *because it places us under the influence of the Holy Spirit,* puts us in communion with God, makes us of one mind with the Lord. In this state the ransomed sinner performs

[1] James II. 14.

good works, 'yet not' he himself, 'but the grace of God,' God himself, who acts in him. St. James speaks of a pretended, not *a real* faith, for he does not say, What doth it profit a man to have faith? but he says, 'What doth it profit though a man *say* he hath faith, and hath not works?' This is still more evident when we consider, that he also speaks of the false charity of a man who would permit his brother to suffer nakedness and hunger, and of a man who should think himself religious and not bridle his tongue, whose religion is vain. But the language of St. James and that of St. Paul are the same in regard to the faith which justifies; both say, that 'Abraham believed, and his faith was imputed unto him for righteousness.' If St. James speaks of works which justify, that cannot be understood but of a justification before men, and not before God;[1] for then he would be in contradiction with himself, since he has said, that the faith of the patriarch and not his works, was imputed to him for righteousness. If on the other hand, St. James teaches by these words, a gratuitous salvation by faith in Jesus, as does St. Paul, St. Paul recommends works, the fruit of faith, as does St. James, and thus there is a perfect harmony between them. Such is the doctrine of all the inspired writers. According to the words of Jesus, (John XV.) Which is the branch that beareth fruit?—that which is united to the vine: Which is it that is dry and beareth no fruit?—that which is separated from the vine. Thus is the union to Jesus our God by faith;—thence proceed good works, the fruit of his

[1] See particularly Rom. III. 20; & IV. 2.

Spirit. Separation from God the Saviour by incredulity,—this is the cause of that state of death of the soul, and barrenness in regard to good works, but good works according to God. For it is to be particularly remarked, that God never calls good works, those of the natural or unregenerate man; he simply names them works. And those which are the fruit of his Spirit are called good works. We find an example of this in Eph. II. 9, 10. Actions humanly good are no more good works in the sight of God, than grapes are the fruit of thorns and figs of thistles.'

'After this wise to be justified only by this true and lively faith in Christ, speak all the ancient authors, both Greeks and Latins, as Hilary, Basil, St. Ambrose, Origen, St. Chrysostom, St. Cyprian, St. Augustin, Prosper, Œcumenius, Proclus, Bernardus, Anselm, and many other authors.'[1]

'Good works,' says an excellent theologian of the XVIth century, 'are contained in faith as their root. —Yet faith is not the principal cause of justification, so that on account of the merit of faith, we are accounted righteous before God; that were to set faith in the place of Christ. But the spring-head of this justification is the mercy of God, which is conveyed to us by Christ, and is offered to us by the Gospel, and received by us through faith as by a hand. And so faith is not the cause, but the instrument of justification, as it embraces Christ, who is our justification; uniting us to him in so close a bond, that it makes us partakers of all his benefits.'[2]

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[1] Homilies of the Church of England,—III. [2] The Very Rev. Alex. Nowell, Dean of St. Paul's London, A. D. 1572.

Could salvation have been *simply achieved* by the *imperfect observance* of moral duties, (which is *all* that the best of men could effect,) it would have completely excluded the necessity of that sacrifice by which alone 'we have boldness to enter into the holiest, by' the 'new and living way which he hath consecrated for us:'[1] it would have established the doctrine of *self righteousness*, instead of that which teaches us, that if we are 'saved by grace, then is it no more of works; otherwise grace is no more grace,'[2] and that 'we have nothing whereof to glory, save in the cross of our Lord Jesus Christ.'[3] 'I do not *frustrate* the grace of God,' says the apostle, 'for if righteousness come by the law, then Christ is dead in vain.'[4]

'Revealed religion represents Jesus Christ, God-man, dying for the sins of the human race, and offering grace to all sinners, who convinced of their danger and misery, *seek* to obtain it; grace, which regards the most atrocious crimes, those which have had the most fatal influence. Though you have denied Christ as Peter, though you have betrayed him as Judas, though you have persecuted him as Paul, the blood of Jesus has sufficient merit to obtain pardon for you, if you confide therein; grace, which comprises all periods, there being none during life in which we may not be admitted into it; and woe to those, who abusing this consideration, delay to return to God till the last moments of their life, wherein this return is so difficult and rare! But yet it is certain, that there is not a moment during life wherein God

[1] Hebr. X. 19. [2] Rom. XI. 6. [3] Gal. VI. 14. [4] Gal. II. 21.

will not open the bowels of his mercy, when we have recourse to him, by the way which he hath pointed out *in his word*; grace, which is able also to dissipate all the gloomy thoughts which may make us suspect that God will abandon us in the midst of our career, and that he will leave *imperfect* the work of our salvation: for after so rich a present, what can he refuse us? 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?'[1] In particular hath he made us the rich gift of his Holy Spirit, whose function is to communicate all the benefis acquired by the mediation of Jesus Christ, and who 'having begun this good work in us, will perform it until the day of Jesus Christ.'[2]

'As the works which God hath made upon the earth by his power, although they have no light in themselves whereby they can be seen, yet they appear in all their beauty and colours, by the sun reflecting his light upon them,'[3] 'so man separated from God by sin, is but DARKNESS, as nature in the absence of the luminary of day; but when the Sun of Righteousness shines on him with his rays, this man, sanctified, reflects by the practice of good works, the image of God himself; thus it is not his glory, it is that of the Lord, as the light which illuminates nature is that of the sun.'

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[1] Rom. VIII. 32. Phil. I. 6. [2] Saurin. [3] Bishop Beveridge's Private Thoughts.

PART IV.

THE CHRISTIAN LIFE AND CONDUCT.—HAPPINESS OF THE RIGHTEOUS.—IMPARTIALITY AND RIGHTEOUS JUDGMENT OF GOD.

CHAPTER I.

DELIVERANCE FROM SIN; OR, A SUMMARY OF CHRISTIAN PRACTICE.

SIN shall not have the DOMINION over you: for ye are not under the law but under grace.—Ye have obeyed from the heart that form of doctrine (Gr.) whereto ye were delivered.—Now being made free from sin, and become servants to God, ye have your FRUIT UNTO HOLINESS, and the end everlasting life.—Rom. VI. 14, 17, 22.

'God having reconciled us to himself'[1] by 'the blood of Jesus Christ,'[2] 'calls' on sinners[3] to 'arise from the dead,'[4] to receive 'the seed' of his word,[5] that he may vouchsafe them 'salvation'[6] through the 'gift of' his 'grace,' by granting them 'repentance and faith.'[7]

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[1] 2 Cor. V. 18. [2] 1 John I. 7. [3] Matth. XX. 16. [4] Eph. V. 14. [5] Luke VIII. 11. [6] 1 Peter I. 5. [7] Eph. II. 8.

PROOF OF REGENERATION, AND OF PROGRESS IN GRACE.

To have faith and confidence in 'the promises' of God through Jesus Christ,'[1] involves the necessity of a sincere repentance, and abhorrence of all sin. 'Seek ye first the kingdom of God and his righteousness'[2] as 'the one thing needful,'[3] the prime object, and the great end of your existence. 'So is the kingdom of God,' says our Lord, 'as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, (or, 'ripe,') immediately he putteth in the sickle, because the harvest is come.'[4]

Such is the progress of the Christian's life till ripe for eternity. He commences with a 'spiritual discernment' between good and evil; he advances,—and discovers a mind 'renewed after the image of him that created him,'[5] a heart, whose 'affections are set upon things above,'[6] zealous in the exercise of every faculty to 'bring forth fruits meet for repentance,'[7] a continual increase of strength and perfection in all that is good. But during this progress, he ceases not to retain an entire confidence in the grace, 'the mercy of Jesus Christ,'[8] that *he* may be 'made unto him wisdom, and righteousness, and sanctification, and redemption.'[9] Such are the tests of the

[1] 2 Cor. I 20. [2] Matth. VI. 33. [3] Luke X. 42. [4] Mark IV. 26-29. [5] Col. III. 10. [6] Col. III. 2. [7] Matth. III. 8. [8] Jude 21. [9] 1 Cor. I. 30 Rom. IV. 25, & V. 16.

faith which saveth us; for 'he that believeth on the Son hath the witness in himself,'[1] and 'by his fruits he may be known.'[2]

If the love and fear of God be retained in our hearts through faith, we cannot *deliberately* abandon ourselves to sin, and when we sincerely resist temptation, 'clothed with the armour of God, and opposing the shield of faith to the fiery darts of the wicked,'[3] his grace will then enable us to triumph over it, and 'make a way to escape,'[4] that the 'strength of God may be made perfect in our weakness.'[5] The influence of the Holy Spirit dwells within us in proportion as we unite our practice to the means of perseverance which God has established, which is itself a grace. In proportion as the love of his guidance diminishes in us, we may conclude that his influence also decreases. Yet our most firm resolutions are liable to failure, if we have the presumption to act *independently* of this grace. 'Without me,' says the Lord, 'ye can do nothing.'[6] Thus we should 'ask all things in the name of the Lord,'[7] as we should 'do all things for his glory.'[8] The soul, thus exercised in 'the life of God,' possesses 'the spirit of love, and of power, and of a sound mind,'[9] and 'rejoices in the hope of glory.'[10]

LOVE OF GOD AND OUR NEIGHBOUR.

THE real Christian endeavours to 'love God with all his heart, and mind, and soul, and strength.'[11] 'The

[1] 1 John V. 10. [2] Matth. XII. 33. [3] Eph. VI. 13, 16. [4] 1 Cor. X. 13. [5] 2 Cor. XII. 9. [6] John XV. 5. [7] Col. III. 17. [8] 1 Cor. X. 31. [9] 2 Tim. I. 7. [10] Rom. V. 2. [11] Luke X. 27.

love of God is to keep his commandments,'[1] and this *comprises* 'the second great commandment,'[2] the love of our neighbour. The Christian 'loves his neighbour as himself,' or, 'does unto all men as he would they should do unto him in the like state and condition of life.' Every soul thus 'renewed after the image of God,' proves 'the ways of wisdom (or, 'religion') to be ways of pleasantness, and all her paths peace,'[3] and that 'God's commandments are not grievous;'[4] but that the Gospel is a 'law of liberty,'[5] that is to say, 'that his service is perfect freedom,' and as Christ declares, 'his yoke easy, and his burden light.'[6]

Christianity calls upon 'every one to please his neighbour for his good to edification;'[7] we are to 'mind not' only our 'own things,' but 'the things,' (that is, 'the interests, the happiness, and the salvation,) 'of others,'[8] to dispense to others according to our ability, 'as good stewards of the manifold grace of God,'[9] and to 'communicate to him that teacheth, in all good things.'[10] 'Whosoever shall do and teach men these things, shall be called great in the kingdom of heaven.'[11]

'Forbearing one another in love,'[12] we must 'above all things have fervent charity among ourselves;'[13] endeavouring to distinguish the *sin* from the *sinner*, having compassion on all his imperfections, doing him good under all circumstances, seeking and inter-

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[1] 1 John V. 3. [2] Matth. XXII. 39. [3] Prov. III. 17. [4] 1 John V. 3. [5] James II. 12. [6] Matth. XI. 30. [7] Rom. XV. 2. [8] Phil. II. 4. [9] 1 Peter IV. 10. [10] Gal. VI. 6. [11] Matth. V. 19. Col. III. 16. [12] Eph. IV. 2. [13] 1 Peter IV. 8.

ceding for his conversion; in fine, promoting the means of grace, peace, and unity among all men.

PARTICULARS OF THE CHRISTIAN LIFE.

Let us, according to the word, 'be fervent in spirit, diligent in business, serving the Lord,'[1] studying to be quiet and to mind our own business,[2] not busying ourselves with the private affairs of others.[3] 'As much as lieth in *us*, let us live peaceably with all men,'[4] 'not resisting evil, but overcoming evil with good;[5] 'not desirous of vain glory,'[6] but 'laying aside all malice and all guile, and hypocrisies and envyings, and all evil speakings, emulations,' &c.[7] let us 'renounce the pomps and vanities of the world,' —'the lust of the flesh, and the lust of the eye, and the pride of life.'[8] According to the condition of life in which we are placed, according to the duties imposed upon us, in a word, according to our vocation, we should 'work with our own hands, that we may have to give to him that needeth.'[9] As we must glo-

[1] Rom. XII. 11. [2] 1 Thess. IV. 11.

[3] St. James says, Speak not evil one of another, brethren;—who art thou that judgest another? Grudge (or, 'grieve') not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. (Chap. IV. v. 11, 12; & V. 9.) And St. Paul says, Judge nothing before the time, until the Lord come.—Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? (1 Cor. IV. 5, 7.)

[4] Rom. XII. 18. [5] Matth. V. 39. Rom. XII. 21.

'Malum non alio malo sed bono pellitur.'

[6] Gal. V. 26. [7] 1 Peter II. 1. Gal. V. 20. [8] 1 John II. 16.
[9] Eph. IV. 28.

rify God in our body and in our spirit, which are God's,'[1] so must we suffer 'our light to shine before men, that they may also see our good works, and glorify God in the day of their visitation.'[2] Yet our alms-deeds must be performed with such simplicity, that 'our left hand know not what our right hand doeth.'[3]

Endeavouring 'to keep the unity of the spirit in the bond of peace',[4] we must be 'slow to speak, slow to wrath;'[5] 'not self-willed, not easily provoked,' but charitably to 'bear all things, endure all things.' We may, in effect, 'rebuke' the offences of our brethren[6] with whom we may feel a just indignation, regulated by our relative condition;[7] but we must be ever ready to forgive, entertaining no sin in thought, word, or deed; our religion being vain, if we 'bridle not our tongue,' but which if we do 'we shall be perfect.'[8] We 'must not strive, but be gentle unto all men.'[9] In a word, we must 'lay aside every weight, and the sin which doth so easily beset us',[10] and 'running with patience the race which is set before us, let patience have her perfect work.'[11] We are to be '*patterns* of good works,' and '*ornaments* of the doctrine of God our Saviour *in all things*.'[12] We should 'let our moderation be known to all men;'[13] 'approving ourselves by much patience and long suffering,'[14] supporting with faith and con-

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[1] 1 Cor. VI. 20. [2] Math. V. 16. 1 Peter II. 12. [3] Matth. VI. 3. [4] Eph. IV. 3. [5] James I. 19. Tit. I. 7. 1 Cor. XIII. 5, 7. [6] Luke XVII. 3, 4. Matth. XVIII. 15—17. [7] 1 Tim. V. 1. [8] James I. 26. [9] 2 Tim. II. 24. [10] Heb. XII. 1. [11] James I. 4. [12] Tit. II. 7, 10. [13] Phil. IV. 5. [14] 2 Cor. VI. 4, 6.

stancy 'all tribulations that we endure.'[1] We must 'choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.'[2] The most powerful evil against which we have to wrestle is temptation, 'For we wrestle not against (Gr. blood,) but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.'[3] 'God tempteth no man, but he is able to succour us, to 'make a way for escape,' when we are not 'enticed and led away'[4] by the evil propensities of our nature, which Satan so artfully points against us. Nevertheless, we are to 'count it all joy when we fall into divers temptations; knowing this, that the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed;'[5] 'the just shall never be confounded.'[6] Gold is purified by fire; faith so much more precious, is purified by tribulation, to obtain for the faithful 'praise, and honour, and glory, at the glorious appearing of Jesus Christ.'[7] The end of all afflictions and trials is declared to proceed from God's tender love and mercy, to reclaim us from carnal affections and false ideas of real happiness; being his *express* chastisements and manifestly 'righteous judgment' towards his 'adopted' children, 'that they may be counted worthy of the kingdom for which they also suffer.'[8] 'Whom the Lord loveth he chasteneth, and scourgeth *every* son whom he receiveth.'[9]

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[1] 2 Thes. I. 4. [2] Heb. XI. 25. [3] Eph. VI. 12. [4] James I. 13, 14. & I. 2. [5] Rom. V. 4, 5. [6] Rom. IX. 33. 1 Peter II. 6. [7] 1 Cor. III. 13. 1 Peter I. 7. [8] 2 Thes. I. 5. [9] Heb. XII. 6.

We are commanded to 'leave (or, proceed beyond) the principles of the doctrine of Christ;'[1] not only to 'imbibe the sincere milk of the word,' but to 'grow thereby;'[2] to 'walk worthy of the Lord unto all pleasing, being fruitful in every good work' and 'abounding yet more and more in knowledge, and in all judgment'[3] 'abounding in love one toward another, and toward all men, to the end that our hearts may be established unblameable in holiness before God.'[4]

Thus to 'hold fast that which is good;'[5] it is requisite that we 'remember our *first love;*'[6] that we be 'zealously affected,'[7] and not become lukewarm; resting content with a stationary piety. We are commanded to 'put on the whole armour of God,'—to 'take the sword of the Spirit, which is his word,'[8] in which we should 'delight and exercise ourselves day and night,'[9] that by our lives and conversation we may be disposed and qualified for general utility, our time and our talents should be rendered profitable as money is increased by usury. Still 'pressing' forward,'[10] we should perform *many and real acts* of love and charity, 'visiting the sick, the prisoner, the fatherless and widow, &c.'[11] if we would hear, at the last day, the joyful invitation: 'Come, ye blessed of my father, into the kingdom prepared for you from

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[1] Heb. VI. 1. [2] 1 Peter II. 2. [3] Col. I. 10. Phil. I. 9. [4] 1 Thes. III. 12, 13. [5] 1 Thes. V. 21. [6] Rev. II. 4. [7] Gal. IV. 18. [8] Eph. VI. 11, 17. [9] Psalm I. 2. & CXIX. 16, 24, 47, 92, 143, 162, 174. & CXII. 1. Isaiah LV. 1, 2. Jer. XV. 16. Psalm. XIX. 10. Rev. X. 9. Acts VIII. 26—39. [10] Phil. III. 14. [11] Matth. XXV. 36. James I. 27.

the foundation of the world.' See Matth. XXV. 31, to the end.—'Let us not forget *hospitality* one to another,'[1] according to our ability. As 'we have the poor always with us,' we cannot fail of many occasions of doing good, Luke XIV. 12, 13, 14. 'Relative to eternal blessings, the only true, the poor are infinitely the most numerous for the exercise of our benevolence in this respect. What a vast field is opened to the Christian! What a harvest of good works is prepared for him! What remorse, what anguish to calm, by presenting to the view of sinners the atoning blood of Jesus! What horrible fears respecting death to dissipate, by proclaiming from God the gospel of life! What evils to assuage, what tears to wipe away, by changing transgressors through the power of the word of God, from enmity to love, from vice to virtue! In a word, how many souls to save! how many miserable beings to enrich with eternal benefits, by bringing them through Christ to Him, who will make them "heirs of all things," even by becoming "their Father, and they his sons and daughters, saith the Lord Almighty." How many blessings to be received during such a work, particularly in the obscure recesses of misery, where it is so useful and so delightful to carry the riches of the word of God! Who can calculate the joy and praises which will ensue, particularly in that abode where ransomed sinners shall become eternal monuments of the mercy of God, and of the evangelical zeal which announced to them so great salvation?' See Isaiah XXIX. 18, 19. & LVIII. 6—10.

[1] 1 Peter IV. 9.

'Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.'[1] Our conversation should be such as may 'minister grace unto the hearers';[2] for 'every idle word which men shall speak they shall give account thereof in the day of judgment.'[3] 'Our speech must be seasoned with salt, that we may know how we ought to answer every man,[4] and 'be ready to give to every man that asketh us a reason of the hope that is in us with meekness and fear,'[5] It is commanded that 'fornication, and all uncleanness, or covetousness, be not once named among us as becometh saints; neither filthiness nor foolish talking, nor jesting, which are not convenient' to our Christian profession, 'but rather giving of thanks;'[6] murmurings, disputings, clamours brawlings, &c.[7] must also be superseded by words of benediction and consolation towards men, by praise and thanksgiving towards God. Christians must 'walk humbly with their God,'[8] 'serving him in all humility of mind,'[9] We must 'all be subject one to another, and be clothed with humility,'[10] 'in lowliness of mind each esteeming other better than ourselves,'[11] 'for God resisteth the proud, and giveth grace to the humble.'

We must not be 'be carried about with every wind of doctrine,'[12] but resist 'the cunning craftiness,' the soft words and fair speeches[13] of designing

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[1] James III. 13. [2] Eph. IV. 29. [3] Matth. XII. 36. [4] Col. IV. 6. [5] 1 Peter III. 15. [6] Eph. V. 3, 4. [7] Phil. II. 14. Tit. III. 2. Eph. IV. 31. [8] Micah VI, 8. [9] Acts XX. 19. [10] 1 Peter V. 5. [11] Phil. II. 3. [12] Eph. IV. 14. [13] Rom. XVI. 18.

men; avoid, as much as possible, the society, and beware of the influence of '*evil workers*,'[1] who would separate us from a sound profession of Christianity. 'Our hearts should, therefore, be established *with grace*'[2] under the influence of which we should always be enabled to 'rejoice in God our Saviour, by whom we have received the atonement.'[3] The wonders of divine love in our creation and redemption, preservation and providences, should also be the general subject of our discourse, our never-ending theme; in a word, 'the praises of God should be on our tongues, and a two-edged sword in our mouths,' that is to say, *his holy word*.[4]

At all opportune and advantageous seasons we should 'confess our faults one to another,'[5] and so let 'the peace of God rule in our hearts,'[6] passing the time of our sojourning here in fear.[7]

We should diligently fulfil those *particular* duties which are annexed to our several conditions of life. We must 'be subject unto the higher powers'[8] when they exact nothing contrary to God's word; and should 'esteem' the ministers of Christ 'very highly for their *work's sake*.'[9]

If we are commanded to be *perfect*, we cannot attain to the faith and patience of the saints, but by resisting the 'wiles of Satan,' and by 'crucifying our affections to' a sinful 'world.'[10] To be 'perfect holy and without blame before God in love,'[11] we

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[1] Phil. III. 2. [2] Heb. XIII. 9. [3] Rom. V. 11. [4] Psalm XXXIV. 1, & CXLIX. 6. [5] James V. 16. [6] Col. III. 15. [7] 1 Peter I. 17. [8] Rom. XIII. 1, 7. [9] 1 Thes. V. 13. [10] Eph. VI. 11. Gal. V. 24. & VI. 14. [11] Col. IV. 12. Eph. I. 4.

must 'perfect holiness *in his fear*'[1]; we must be 'rooted and grounded *in his love*'[2]; 'vessels filled with all the fulness of God'[3]; and being 'perfect in Christ Jesus, we can do all things through him that strengtheneth us.'[4] No event, however indifferent it may appear, takes place without his permission or without his order. A 'sparrow falleth not to the ground without his will.'[5] 'And as he hath made with us an everlasting covenant, ordered in all things and sure;'[6] as he hath done all things well'; so 'all things *shall* work together for good to them that *love God*, that are the called according to his purpose.'[7]

CONCLUSION.

We are peculiarly cautioned against hypocrisy, double mindedness, and mere professional piety, as 'without holiness, or purity of heart, no man shall see the Lord.'[8] 'God is no respecter of persons',[9] but both deals with and will 'judge every man according as his work shall be.'

We are furnished with full catalogues of the evils which proceed out of our hearts, and which we are exhorted to repress by the most solemn warnings,—'by the terrors of the Lord.'[10] These divers evils are fully and variously exposed to view, that we may

[1] 2 Cor. VII. 1. [2] Eph. III. 17. [3] Rom. IX. 23. Eph. III. 19. [4] Phil. IV. 13. [5] Matth. X. 29. [6] 2 Sam. XXIII. 5. [7] Rom. VIII. 28. [8] Heb. XII. 14. Math. V. 8. [9] 1 Peter I. 17. [10] 2 Cor. V. 11.

'keep our hearts with all diligence, for out of it are the issues of life.'[1]

'In comparing the just severity of the Lord, and the purity of his law, with our own frailty, what mortal will not tremble at his word? He will say, without doubt:—"In many things we offend all," and we violate this law of God, which denounces a malediction against him who persevereth not therein, who departeth from it for a single moment. But blessed be God, "Christ was made a curse for us" 'to deliver us from' "the curse of the law." The "chastisement" which we daily merit, is fallen "upon him," and "he is our peace."

'However faithful we may be, we do not persevere in perfect obedience, so as to live thereby before God; but if we are really faithful, we persevere in faith for the salvation of our souls; for the just liveth not by his works, but "as it is written, he liveth by his faith." "Sin not," saith the Lord; he speaks to us as much from his love as from his justice; he wishes to preserve us from the bitterness concealed in transgression, "the end of which things is death." But because he knows what we are, he tells us also in his mercy, that "we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins." He commands us to add to this faith a holy obedience, but he offers and gives us the Spirit of holiness, therewith, to render us capable. If he says, "work out your own salvation with fear and trembling," he adds, that it is he himself who produces in us the "will" and the power to execute it.

[1] Prov. IV. 23.

Let us believe his word when he announces to us sanctification of heart, as we believe it in respect to pardon; then "it being done unto us according to our faith," "the God of peace will sanctify us wholly," that "spirit, soul, and body may be preserved blameless and unreproachable unto the coming of the Lord Jesus;" for "he is faithful who hath promised, who also will do it."

'We are directed to give diligence both to *obtain* and to *preserve* "the full assurance of hope." In proportion as it becomes manifest that we are regenerate, that our faith is living, that it works by love, and is accompanied by repentance, and that we partake of the "sanctification of the spirit unto obedience," we may be sure that our sins are pardoned, and that all the promises of God shall be accomplished in us. The distinction between *a title* to the blessing in the sight of God, and the *actual assurance and enjoyment of it* in our own souls, should be carefully noted; the former is not affected by the believer's varied success in his spiritual warfare; the latter must be continually influenced by the assaults and temptations of the enemy, and by his own conduct respecting them.'

CHAPTER II.

PASSAGES OF SCRIPTURE, ON THE PRESENT PRIVILEGES AND FUTURE HAPPINESS OF THE JUST, WITH OBSERVATIONS.

God is a rewarder of them that diligently seek him. Heb. XI. 6. To be spiritually minded is life and peace. Rom. VIII. 6.

Our Lord Jesus Christ himself, and God, even our Father, hath loved us, and hath given us everlasting consolation and good hope through grace. 2 Thes. II. 16.

The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Rom. XIV. 17.

Glory, honour, and peace to every man that worketh good: Rom. II. 10. He that in these things serveth Christ, is acceptable to God, and approved of men. XIV. 18.

He that doeth the will of God abideth for ever. 1 John II. 17. We know that we have passed from death unto life, because we love the brethren: hereby we know that we are of the truth, and shall assure our hearts before him. If our heart condemn us not, then have we confidence towards God. 1 John III. 14, 19, 21.

As many as are led by the Spirit of God, they *are* the sons of God. Rom. VIII. 14. Every one that doeth righteousncss *is* born of him. 1 John II. 29. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him

that we may be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. VIII. 17, 18. We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. V. I.

Ye have in heaven a better and an enduring substance; Heb. X. 34. the purchased possession and the crown of life, which he hath promised to them that love him. Eph. I. 14. James I. 12.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers; 1 Peter III. 12. and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John III. 22. See Rom. VIII. 32. He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Heb. XIII. 5, 6.

Blessed are the dead which die in the Lord, &c. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. XIV. 13. 'They' shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. VIII. 21. The spirits of just men made perfect, shall ever be with the Lord. Heb. XII. 23. with I Thes. IV. 17. According to his promise we look for new heavens and a new earth wherein dwelleth righteousness. 2 Peter III. 13. Isaiah LI. 16, & LXVI. 22. Rev. XXI. 1. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2 John 8.

But as it is written, (Isaiah LXIV. 4.) Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. II. 9. 'When' the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Dan. XII. 3, 'or, as the Lord hath declared,' The righteous shall shine forth as the sun in the kingdom of their Father; Matth. XIII. 43. 'When they shall' see face to face, and know even as also they are known; 1 Cor. XIII. 12. 'When those' who love the second appearing of God their Saviour shall also appear with him in glory; 'and shall' receive a crown of glory that fadeth not away; 'when they shall' come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; 'after having' overcome shall inherit these things; 'after having kept' the commandments of God, 'shall' have right to the tree of life. 2 Tim. IV. 8. Heb. IX. 28. Col. III. 4. 1 Peter V. 4. Heb. XII. 22. Rev. XXI. 7, & XXII. 14.

These are without doubt very glorious and consoling images of the world to come, which are proposed to the hope of Christians. They present the most rational perspective of the 'glory' which shall one day 'be revealed.' And though 'it doth not yet appear what we shall be,' we know that 'when Christ shall appear' in his glory, 'we shall be like him, for we shall see him as he is.' 1 Peter V. 1. 1 John III. 2. Here we may join in the pious exclamations of a modern author: 'O happy mind of regenerate man, what tongue can express thy joys and th'

raptures! thy soul united with thy God, thou art ever occupied with glorious thoughts, and encompassed with the wonders of his perfection! What transporting pleasure does it afford to contemplate that glorious vision, when my longing soul, liberated from this dark dungeon of error and ignorance, shall emerge into the heavenly light! With what joy will its winged and active thoughts, freed from the bonds of corruption, hover in the light of Jehovah's countenance, there eternally to discover new beauties, which shall not only for ever employ, but for ever inflame its meditations.'[1]

'Let us consider also, that although the heavenly recompense be future, yet it is near, at least part of it, and a considerable part too; for though there will be a future completion of felicities at the resurrection of the just and the great day of retribution, yet the souls of the faithful may expect to receive a very considerable part of the inexpressible beatitude which is destined them before that day. And even in this life they have some earnests, some foretastes of the pleasures which are at God's right hand for evermore, some branches of the grapes that grow in the upper heavenly Canaan: and the more Christians endeavour to live the *life of heaven*, the more heavenly their *affections and conversations here*, the more shall they have *here* of heavenly enjoyments. In respect to which it is said of the children of God, that even while they are in this life, he hath raised them up, and hath made them to sit with Christ in *heavenly places*.' Eph.II.6.[2]

[1] Scotts' 'Christian Life,' with a trifling variation. [2] J. Worthington on 'Self Resignation to the Divine Will,' id.

If there be any pre-eminent indication of the heavenly origin of the Gospel, or if there be any attribute of the Deity which is there manifested with more glory than another, it is that of *the love and tender condescension of God* in the mysterious work of redemption.

The Heathen did not consider humility or condescension to be a virtue in man, much less an attribute of their Divinities: but how great is the joy and satisfaction of those who observe the exercise of this endearing perfection in all the operations of God's providence!—God 'who humbleth himself to behold the things that are in heaven, and in the earth!' (Psalm CXIII. 6.) who 'was made flesh, and dwelt among us,' (John I. 14.) and for whom he suffered all the miseries of our fallen state,—the contempt, the ignominy, and the cruelty of sinful man, and finally 'became *obedient* unto death, even the death of the cross.' (Phil. II. 8.) Such is the extent, and such the *perfection of the condescension* of God![1]

'We are by nature the children of wrath;' we have participated in the revolt of the wicked angels; yet what is the design of God in the work of grace? to pardon us, to change our hearts, to make us his temples, the temples of God the Father, Son, and Holy Spirit, (1 Cor. III. 16. Eph. II. 21, 22. Heb. III. 6.) to dwell with us here, and to make us dwell with him and the holy angels after death, throughout eternity, in the bosom of glory and happiness.'

As to ourselves, how much soever humility becomes

[1] See Supplement § VII. for the Scripture doctrine of the Trinity, and the divine and human nature of Jesus Christ.

our nature, it constitutes no part of it: and it is not until we be partakers of the life, of the nature of God, through the gift of the Holy Spirit in our hearts, that we can know the importance of this virtue, perceive its efficacy, and evidence it in our conduct.

In a word, if we are convinced that this merciful condescension is not only *worthy* of the Supreme Being, but constitutes one of his most glorious attributes, then do 'our hearts *burn*' with love and gratitude, possessing the most perfect and endearing conception of his infinite goodness; founding on this perfection a firm confidence, and finding therein an unchangeable source of happiness. 'I have had, myself,' says the excellent Richard Baxter,[1] 'but a little taste of *the heavenly pleasures* in the forethoughts of the blessed approaching day, and of the present persuasions of *the love of God in Christ*. But I have taken too deep a draught of earthly pleasures, so that you may see if I be partial, it is on your side. And yet I must profess from that little experience, that there is no comparison. There is more joy to be had in a day (if the Sun of life shine clear upon us) in *the state of holiness*, than in a whole life of sinful pleasures.'

[1] 'Call to the Unconverted'

CHAPTER III.

REFERENCES TO PASSAGES OF SCRIPTURE, ON THE IMPARTIALITY AND RIGHTEOUS JUDGMENT OF GOD.

Rom. II. 2. Rev. XIX. 2. 1 Peter I. 17. Rom. X. 12, 13. Col. III. 25. Rom. II. 12. James II. 12. (2 Cor. III. 17.)

1 Cor. III. 8. Heb. VI. 10. Rom. II. 3—6, & XIV. 11, 12. (Isaiah XLV. 23.) 1 Cor. IV. 5. 2 Cor. V. 10. Rev. II. 23, & XX. 12, & XXII. 12.

'Let us not forget that the works which shall receive a retribution of glory and happiness are those which, proceeding from faith in the Saviour, are the fruit of his Spirit, operating in the believing soul, in the soul which grace has regenerated.' "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire," 'saith the Saviour,' "but he that abideth in me, and I in him, the same bringeth forth much fruit." "The work of God is that you believe in him whom he hath sent." The only mean to escape *the just judgment of God* is then, to take Christ for our refuge;—that we may not hear him pronounce against us the sentence of eternal death at the last day, we must now receive him by faith for our Saviour, we must "go to him that we may have life."

PART V.

ORDER FOR THE PROFITABLE READING OF THE HOLY SCRIPTURES.

PRELIMINARY OBSERVATIONS.

We have much reason to hope that the time is at length arrived, wherein myriads of those who have never read the Holy Scriptures, or who have read but few portions of them, and that without interest, desire to peruse them in a *profitable* manner. With these dispositions, such persons would no doubt wish to be acquainted with a useful method to facilitate this study, assuredly the most important of all others.

As '*faith unto salvation*' is that which is essential to be acquired in this perusal, a knowledge of the harmony which reigns throughout the sacred books, and of their great design, will not a little contribute to produce a full conviction of the truth. If united with prayer, and accompanied with the benediction of the Holy Spirit, they will become 'the power of God unto salvation to every one that believeth.'— 'This is,' says the Saviour, 'the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth *cometh to the light*, that his deeds may be made manifest, that they are wrought in God.' John III. 19—21.

For the use of children under eight or ten years of age, according to the previous advantages of instruction which they have received, we cannot pursue, perhaps, a better method than that of the Scripture lessons adopted in the English system of mutual instruction, printed for the British and Foreign School Society; yet these lessons comprise but a feeble portion of Scripture.

The order which is here proposed, though it may be used for children, by making such omissions as the limits of their faculties and knowledge demand, is particularly destined for other persons; it also includes the whole of the Scriptures.

St. Jerome gives the following directions to Læta in the epistle which he addressed to her respecting the education of her daughter. In the first place, he counsels her to instruct her child in the Psalms:— 'Let her acquaint herself,' says he, 'with these holy songs.' He then desires that she be instructed in the duties of life from the Proverbs of Solomon; that she learn from the book of Ecclesiastes to despise the vain and fleeting things of the world, and from Job the practice of patience and virtue; then to pass over to the Gospels, and never to abandon them; that she afterward meditate with all the faculties of her soul on the Acts and the Epistles. After she has enriched her heart with these treasures, her religious study is directed to the books of Moses, of Joshua, and of Judges, the books of Kings and Chronicles, the volumes of Ezra, Esther, &c.

If he here recommends the perusal of the Gospels, so as scarcely to permit his pupil to leave them out of hand, he is right, so far as regards the discourses and parables of our Lord; but the other portions of the Gospels, consisting principally in narrations, do not exact so frequent, or, so unremitting an attention.

The Apostolical Epistles furnish us with a most precious and invaluable commentary on the essential topics of the Gospels, and have consequently an intimate relation to those which are most important in the Old Testament: they demand our frequent and peculiar attention. Besides an exposition of the most important doctrines, they contain precepts, rules, and exhortations relative to the minute duties of the Christian life and conduct, and that in the most energetic, pathetic, and elevated language. They are appropriate to all conditions, ranks, and professions, and are thus an infallible guide to those who will 'walk worthy of the vocation wherewith they are called.' 'The Epistles are the accomplishment of that commission which the Lord gave to his Apostles:—"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

'St. Clemens Alexandrinus, describing the *perfection* of the true Christian, says, "Such were James, Peter, John, Paul, and the other Apostles," and adds—"He knows what relates to salvation with certainty, (I Cor. II. 15. 1 Thess. V. 21.) he offers prayer and praises to God, and READS THE HOLY SCRIPTURES. ....."

'*In* the treatises which Tertullian has addressed to

his wife, he endeavours to persuade her, not to marry again, should he die the first, or, if she again marry, to unite herself with a Christian. He speaks of the inconvenience of contracting marriage with the unbelievers, and concludes thus:—"What will she *sing* with her husband?—She shall hear songs of the theatre or tavern: there will be no mention of God, no *invocation* of Jesus Christ, nor PERUSAL OF THE SCRIPTURES."

'Origen, in the rules which he gives for reading and hearing them, says,—"We should impute to *ourselves* whatever offends us therein, and *not cease to read them*, though we may find obscurity; for being the word of the Creator, it is not surprising that we do not always understand it, more than that we cannot always comprehend his works. To understand a passage well, we should *collect all those which treat of the same subject*, or in which the same word is employed. At first we should seek the simple and literal sense, then the spiritual." 'He desires that' "they who teach in the church, say nothing from themselves, but that they prove all from Scripture;" 'and to this end he cites the example of St. Paul, who quotes it so frequently, though he was himself inspired of God. He complains that Christians were "too much attached to their temporal affairs, that they did not that for the study of the law of God which they did for human learning, for which they complained not of expence for masters, books, travels:" 'he says also, that he' "often exhorted young people to READ THE SCRIPTURES."[1]

[1] Fleury's Eccles. Hist. Vol. I. & II.

St. Jerome makes mention of the extraordinary attachment which the Christians of his time had for the book of Psalms, that Divine treasure of spiritual wisdom. 'They were almost constantly,' says he, 'in a course of repetition, both in the Church and at home, and the Amens which escaped the lips of these Christians resembled peals of thunder.'

"Whatsoever is required to the salvation of man," 'saith the great clerk and godly preacher St. John Chrysostom,' "is fully contained in the Scripture of God. ..... If it shall be requisite to teach any truth, or reprove any false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or exhort, or to do any other thing requisite for our salvation, all those things," 'saith St. Chrysostom,' "we may learn plentifully of the Scripture." "There is," 'saith Fulgentius,' "abundantly enough, both for men to eat, and children to suck." 'Saint Augustin saith,' "Although many things in the Scripture are spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self same thing in other places is spoken more familiarly and plainly, to the capacity both of learned and unlearned." ..... Nothing more darkeneth Christ and the glory of God, nor bringeth in more blindness and all kinds of vices, than doth *the ignorance of God's word.* Isaiah V. 13—15. Matth. XXII. 29. 1 Cor. XIV. 24, 25.' "Whosoever giveth his mind to Holy Scriptures with diligent study and burning desire, it cannot be," 'saith St. Chrysostom,' "that he should be left without help. Man's *human* and *worldly wisdom* or *science* is not needful to the understanding of Scripture, but the reve-

lation of the Holy Ghost, who inspireth the true meaning into them, that with *humility and diligence* do search therefor."[1]

'In some instances the same truths are conveyed nearly in the same modes of expression; in other instances, the same sentiments are clothed with beautiful varieties of language. While we are interested in discovering some of the indications of mental diversity among the sacred writers, we clearly perceive that the whole volume of inspiration is distinguished by a certain characteristic style and phraseology altogether its own, and which for simplicity, dignity, energy, and fulness, must be allowed to have no parallel. Now if there be in the various parts of Scripture such important coincidences of sentiment, of language, and of idiom, it is evident that we proceed on just and rational principles in *comparing together passages* that have some degree of resemblance, and in applying those, the meaning of which is clear, to the illustration of such as are involved in some degree of obscurity.'[2]

'The passages which thus have some degree of resemblance are termed *parallel passages;* and the comparison of them is a most important help for interpreting such parts of Scripture, as may appear to us obscure or uncertain: for, on almost every subject, there will be found a multitude of phrases, that, when *diligently collated,* will afford mutual illus-

[1] Homilies of the Church of England,—I.

[2] Rev. H. F. Burder's 'Sermon on the Duty and Means of ascertaining the Sense of Scripture,' as quoted from Horne's 'Critical Study of the Holy Scriptures.'

tration and support to each other; the truth which is more obscurely intimated in one place, being expressed with greater precision in others. Thus a part of the attributes or circumstances, relating to both persons and things, is stated in one text or passage, and part in another; so that it is only by ***searching out several passages, and connecting them together***, that we can obtain a just apprehension of them. More particularly the types of the Old Testament must be compared with their antitypes in the New, (as Numb. XXI. 9. with John III. 14.); predictions must be compared with the history of their accomplishment, (as Isaiah LIII. the former part of v. 12. with Mark XV. 27, 28, & Luke XXII. 37, and the latter part of Isaiah LIII. 12. with Luke XXIII. 34.')

'The *foundation* of the parallelisms occurring in the sacred writings is the perpetual harmony of Scripture itself.'[1] And how wonderfully has God adapted the revelation of his will to our reason and intelligence, by presenting to our observation during so long a series of ages, this spiritual connexion and harmony of the word which he has vouchsafed to us, through instruments so *varied* in their *character* and *profession*.

'On the importance and benefit of consulting parallel passages, Bishop Horsley has several fine observations in his comment on Psalm XCVII. "*It should,*" 'says his Lordship,' "*be a rule with every one, who would read the Holy Scriptures with advantage and improvement, to compare every text, which*

[1] Horne's 'Critical Study of the Scriptures.'

may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is, with the passages in which the subject-matter is the same, the sense equivalent, or the turn of expression similar. These parallel passages are easily found by the marginal references in Bibles of the larger form."....." It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. I will not scruple to assert, that the most *illiterate Christian,* if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but by God's blessing, he will become learned in every thing relating to his religion in such degree, that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinions upon the oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the

Illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy, snd recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this *Learned Christian's* faith. The Bible thus studied, will indeed prove to be what we Protestants esteem it *a certain and sufficient rule of faith and practice,* a helmet of salvation, which alone may quench the fiery darts of the wicked."—

'Another most important assistance, for investigating the meaning of words and phrases, is the consideration of the *context,* or the comparison of the preceding and subsequent parts of a discourse. If we analyze the words of an author, and take them out of their proper series, they may be so distorted as to mean any thing but what he intended to express. Since therefore words have several meanings, and consequently are to be taken in various acceptations, a careful consideration of *the preceding and subsequent parts* will enable us to determine that signification, whether literal or figurative, which is best adapted to the passage in question.'

Of all the various aids which can be employed for investigating and ascertaining the sense of Scripture, the Analogy of Faith is perhaps the most important. We may define it to be *the constant and perpetual harmony of Scripture in the fundamental points of faith and practice,* deduced from those pasasges, in which they are discussed by the inspired penmen, either directly or expressly, and in clear, plain, and intelligible language. Or, more briefly, the analogy of faith may be defined to be *that proportion which the doctrines of the Gospel bear to each other, or*

the close connexion between the truths of revealed religion.

Analogy of Faith is an expression borrowed from St. Paul's Epistle to the Romans, (Rom. XII. 6.) where he exhorts those who prophesy in the church, (that is, those who exercise the office of authoritatively expounding the Scriptures) *to prophesy according to the proportion*, or as the word is in the original, the *analogy of faith*. To the same effect, many commentators interpret St. Peter's maxim, (2 Peter I. 20.) that *no prophecy of Scripture is of any private or self-interpretation;* implying, that the sense of any prophecy is not to be determined by an abstract consideration of the passage itself, but by taking it *in conjunction with other portions of Scripture relating to the subject*," "comparing things spiritual with spiritual," (1 Cor. II. 13.) a rule, which, though it be especially applicable to the prophetic writings, is also of general importance in the exposition of the sacred volume.'[1]

'A late learned divine[2] observes, that if we pray over the substance of Scripture, with our Bible before us, it may impress the memory and heart more deeply, and may form us to copiousness and variety both of thought and expression in prayer. Should any references to the Scriptures be required in confirmation of this statement, we would briefly notice that the following passages, among many others that may be cited, will, by addressing them to God, and, by a

[1] Van Mildert's Bampton Lecture, p. 181, &c. as quoted from Horne's Critical Study of the H. Script.

[2] Dr. Doddridge's Works, Vol. I. p. 360.

slight change also in the person, become admirable petitions for divine teaching; viz.:—Col. I. 9, 10. Eph. I. 17, 18, 19. 1 Peter II. 1, 2.—Psalm CXIX. contains numerous similar passages .....

This practical reading and application must be diligently continued through life..... "Prayer," 'says St. Bernard,' "enlightens meditation, and by meditation, prayer is rendered more ardent."[1] 'We are further to conjoin daily observation of what takes place in ourselves, as well as what we learn from the experience of others; a strict and vigilant self-examination, together with frequent conversation with men of learning and piety, who have made greater progress in saving knowledge; and, lastly, the diligent cultivation of internal peace.'[2]

The great end of family instruction, as derived from the perusal of the Holy Scriptures, should be, first, to seek *the conversion of the sinner,* and secondly, *to promote the advancement of Divine knowledge in the soul of the practical believer.* Under this conviction, with regard to the previous consideration, references have been made to various appropriate portions; not only at the commencement of the order in question, but *at suitable pauses or intervals* during the perusal of the various books of the Old Testament. Wherever chapters or portions of chapters, have been omitted, *they are supplied in other places,* as being considered most suitable to the pre-

[1] Oratio et meditatio conjunctione necessariâ sibi ad invicem copulantur. Et per orationem illuminatur meditatio, et in meditatione exardescit oratio. Opera, tom. V. p. 260, No. 2.

[2] Horne, ut supra.

servation of that *progressive order of instruction* which it has been a principal object to preserve in the following arrangement.

ORDER

WHICH MAY BE OBSERVED FOR A NEW & PROFITABLE READING OF THE HOLY SCRIPTURES.

I. Psalm 1. Prov. I. & VIII. John I. 1—18. Ps. LIII. 1—4. Rom. III. 10—28. John III. 1—21, & V. 24—29.

II. Creation of the world, according to the 'Annals' of Archbishop Usher, 4004 years before Christ.

Adamical Dispensation :—
Gen. I. to VIII.

III. God's covenant with Noah, or Noahical Dispensation, after the Deluge; A. M. 1656, and A. C. 2348.—Gen. IX.

IV. Gen. X. XI.

V. Call of Abraham, 77 years after the death of Noah, or Patriarchal Dispensation; A. M. 2083, A. C. 1921 : Gen. XII. to the end.

VI. Mosaical Dispensation, A. M. 2513, & A. C. 1491. Exod. I. to V. VI. 1—13, 28—30. VII. to XX. & XXIV. & XXXII. XXXIII. XXXIV. Lev. XIX. XXVI. Numb. III. 5—13. Deut. XXVII. to XXX. 11—20.

VII. Exod. VI. 14—27. Numb. IX. 15—23. X. to

XIV. & XVI. & XVII. & XX. to XXVI. 63. —65. XXVII. & XXXI. 1—18, 25—54. XXXII. to XXXV. 1—8. XXXVI. Deut. I. to XII. 1—12, 29—32. XIII. to XVIII. 1—14. 20—22. XIX. to XXVI. & XXX. 1—10. XXXI. to XXXIV.

Let it be observed that throughout the preceding history Moses frequently appeals to the miracles which were wrought *before the eyes of the Israelites,* to prove his Divine mission, and thence the necessity incumbent on them to obey the laws which he delivered to them from God. This internal evidence of truth is most satisfactory. 'Can any man of common sense think that Moses and Aaron could possibly have persuaded the whole nation of Israel, that they had witnessed all the plagues of Egypt; passed through the Red Sea with the waters piled on each side of them; gathered the manna every morning; and seen all the wonders recorded in their history, had no such events taken place? If then that generation could not thus be imposed on, when could the belief of these extraordinary transactions be palmed upon the nation? Surely it would have been impossible in the next age to persuade them that their fathers had seen and experienced such wonderful things, when they had never before heard a single word about them in all their lives; and when an appeal must have been made to them that these were things well known among them! What credit could have been obtained to such a forgery at any *subsequent* period?'

We may also perceive from the following genealogical facts, how well calculated Moses was to write an authentic account of the dispensations of Divine Providence, from the creation:

Levi the grandson of *Isaac* was *the great grandfather of Moses;* and Isaac was 50 years contemporary with Shem, the son of Noah. Shem lived 97 years with Mathusalem; for being born 244 years before the death of Adam, he lived until the deluge. Noah himself was born 600 years before the death of Mathusalem, and lived 350 years after the deluge.

Thus we perceive that Moses, besides being instructed in all the learning of the Egyptians, was well qualified to execute the will of God, by writing with truth and fidelity the most ancient history in the world, and the only one which conveys a rational and satisfactory account of the existing creation; and this more especially, as guided by the Spirit of God, which is proved by the fulfilment of the very remarkable prophecies to be found in his writings.

VIII. First perusal of the judicial and ceremonial laws delivered by Moses: Exod. XXI. XXII. XXIII. XXV. to XXXI. XXXV. to XL. Leviticus, chapters XIX. & XXVI. excepted, already comprised in No. VI.

IX. Some of the following passages may appear obscure to the Reader who remains as yet unacquainted with the spiritual harmony of the Scriptures. They contain prophecies of the highest interest, relative to the Messiah, and to his kingdom, together with the government and

triumph of his church on earth; and as preparatory to the Gospel Dispensation, cannot be too soon introduced to the serious attention of the Reader:—

Deut. XVIII. 15—19. Isaiah VIII. 14—22. IX. 1—7. & VII. 10—16. XLIX. 1—10. XXVIII. 14—16. XI. 1—5, 10. XL. 1—11. Zech. IX. 9, 10. Isaiah XLII. 1—7. LXI. 1—3. LII. 13—15. with LIII. Psalm LXIX. & XXII. 1—18. Isaiah L. 4—11. Psalm XL. 1—10. CXVIII. XXI. II. Isaiah LXIII. 1—6.

X. Read the *Three first chapters of St. Luke's Gospel,* and finish with *the Gospel of St. Mark,* as the most succinct narrative for a first perusal. 'Simplicity and conciseness are the characteristics of St. Mark's Gospel, which considering the copiousness and majesty of its subject,—the variety of great actions it relates, and the surprising circumstances that attended them, together with the numerous and important doctrines and precepts which it contains, is the shortest and clearest, the most marvellous, and at the same time satisfactory history in the whole world.'

XI. The serious Reader having made some progress in the knowledge and spirit of the Gospel, may easily perceive from what he has already perused, how perfectly worthy it is of its *Author*, and that Christ 'spake as never man spake.' Thus he will desire to receive him as his only Saviour, and will pursue with ardour the consideration of all that the Holy Spirit has dictated for the redemption of his elect.

Read Psalm CII. LXXXIX. 1—37. CX. XCVII. and the Epistle to the Hebrews.

XII. Read Numb. I. II. III. 1—4, 14—51. IV. to IX. 1—14. XV. XVIII. XIX. XXVI. 1—62. XXVII. 1—11. XXVIII. to XXXI. 19—24. XXXV. 9—34. Deut. XII. 13—28. XIII. to XXVI.

XIII. Joshua I. II.

Arrival of the Israelites in the land of Canaan, A. M. 2553, and A. C. 1451. Josh. III. to VIII.

XIV. The following Psalms contain a recapitulation of the past historical events, and furnish us with a very instructive commentary: Ps. LXXVIII. 1—54. CV. LXXXI. CVI. 1—33. CXIV. CXXXV. CXXXVI. LXXXIII.

XV. Read the Gospel of St. Matthew.

XVI. Joshua IX. to the end. Judges. Ruth. 1 Samuel. At ch. X. of 1 Sam. is recorded the election of Saul, first king of all Israel, A. M. 2909, and A. C. 1095. 2 Samuel.

XVII. Read the book of Job. 'All commentators and critics are unanimously agreed, that the poem of Job is the most ancient book extant. In judging of Job's character, we must set the noble strains of his piety against the unguarded expressions of his sorrow. It is not his innocence, strictly speaking, which Job insists on, but his sincerity. (Ch. VII. 20, 21.)

Except their hard censures of Job, his friends speak well and religiously.'

XVIII. 1 Kings. In the sixth chapter is recorded the building of Solomon's temple, A. M. 2992, and A. C. 1012; and at ch. XII. the revolt of the ten tribes, A. M. 3029, and A. C. 975.

2 Kings. Ch. XVII. records the destruction of the kingdom of Israel, by Salmanezer, A. M. 3283, and A. C. 721. Read also, Isaiah XXXVI. to XXXIX. and 2 Chron. XXXII. 1 Chron. and 2 Chron. 'Compare 2 Kings XXIV. 6. with 2 Chron. XXXVI. 6. and Jer. XXXVI. 30; 1 Kings XV. 2. with 2 Chron. XV. 19; 1 Kings XXII. 44. with 2 Chron. XVII. 6; 2 Kings IX. 27. with 2 Chron. XXII. 9. Also, compare 1 Chron. XXI. 16. with 2 Sam. XXIV. 17; 1 Chron. XXI. 1. with 2 Sam. XXIV. 1; 2 Sam. VI. 2. with 1 Chron. XIII. 6; 2 Sam. XXI. 19. with 1 Chron. XX. 5; 1 Chron. XI. 20. with 2 Sam. XXIII. 18; and 2 Sam. XXIII. 20. with 1 Chron. XI. 22.'

XIX. Acts VII. 2—53. Psalm LXXVIII. 55—72. CXVI. 34—48. Isaiah LXIII. 7—19, and LXIV.

From the above passages we may form just and correct ideas of the Providence of God towards his chosen people, and at the same time contemplate his power and goodness, justice and mercy.

XX. A regular advance should now be made in the perusal of the Psalms. And it is desirable that they be read at intervals; not only on account of their extent, but of the diversity of instructive, edifying, and consolatory matter which they so richly afford. "The Psalms," 'as their best interpreter in our language has remarked,'[1] "are an epitome of the Bible, adapted to the

[1] The late Bishop Horne.

purposes of devotion."....'This Divine book appears to have been the manual of the Son of God in the days of his flesh; who at the conclusion of his last supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it;[1] who pronounced on the cross the beginning of the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" 'and expired with a part of the thirty-first Psalm in his mouth,' "Into thy hands I commend my spirit." 'Thus He who had not the Spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, yet chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul in the Psalmist's form of words, rather than his own.' "No tongue of man or angel," 'as Dr. Hammond justly observes,' "can convey a higher idea of any book, and of their felicity who use it aright."

Read Psalm III. to XLIV.

XXI. Read the gospel of St. Luke. This gospel is more copious than the two preceding, and consequently imparts increasing interest.

XXII. Continue the Psalms, viz.:—XLVI. to LXVI. LXX. LXXI. LXXIII. to LXXVII. LXXIX. LXXX. LXXXII. LXXXIV. LXXXVI.

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[1] 'St. Matthew informs us, ch. XXVI. 30. that he and his apostles "sung an hymn," 'and the hymn usually sung by the Jews upon that occasion, was what they called "the great Hallel," consisting of the Psalms from the CXIIIth to the CXVIIIth, inclusive.'

LXXXVIII. LXXXIX. 35—52. XC. to XCVI. XCIX. C.

XXIII. Ezra. This book contains an account of the restoration of Judah from captivity, by Cyrus; or, the end of the seventy years' captivity, A. M. 3468, and A. C. 536.

Nehemiah. 'The office which Nehemiah held in the Persian court (that of cupbearer) was a post of great honour and influence. He arrived at Jerusalem thirteen years after Ezra, with the rank of governor of the province, and vested with full power and authority to encourage the rebuilding of the walls of that city, and to promote the welfare of his countrymen in every possible way.'

XXIV. Finish the Psalms, viz.:—CI. CII. 1—12. CIII. CIV. CVII. CVIII. CIX. CXI. CXIII. CXV. CXVI. CXVII. CXIX. to CXXVIII.

XXV. Esther. 'The history it contains comes in between the sixth and seventh chapters of Ezra.'

XXVI. Proverbs, viz.: from ch. II. to VII. & IX. to the end.

Ecclesiastes.

XXVII. Read the gospel of St. John. This gospel is especially remarkable on account of the discourses of our Lord. St. John transmits us the most important doctrines in the most simple and perspicuous manner: as the eternal Divinity of the Word, of the Word who is God; the functions of the Holy Spirit; justification by faith; regeneration, sanctification, by the same Spirit; the importance of searching the Scriptures; the nature of the two sacraments; the spiritual com-

munion of the saints with God and with each other: the indispensable obligation to brotherly love; and of the knowledge and practice of God's commandments. Irenæus says, that "John being desirous to extirpate the errors sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published his gospel."

XXVIII. Jonah. Amos I. to IX. 1—8. Hosea I. & II. 1—13. III. to XIV. 1—3.

Here the Reader may refer to the passages in No. XXXVIII. or peruse

XXIX. The principal discourses of our Lord, which may now be selected with much advantage, and should form, if possible, the subject of a more profound and more useful meditation. Let the Reader supplicate with fervour the Holy Spirit, to produce in him the attention, interest, and conviction which these sacred communications are calculated to inspire.

1. Conversation of Jesus with the Samaritan woman; Sichar: John IV. 1—42.
2. Discourse in the synagogue at Nazareth:—Luke IV. 16—32.
3. Sermon on the mount; Nazareth: Matth. V. VI. VII.
4. Discourse on occasion of healing the infirm man at Bethesda; Jerusalem: John V.
5. Discourse on the bread of life; Capernaum: John VI.
6. Discourse against giving or taking offence, and concerning forgiveness of injuries; Capernaum: Matth. XVIII.

7. Discourse on the feast of tabernacles; Jerusalem: John VII.
8. Discourse concerning the sheep; Jerusalem: John X.
9. Denunciations against the Pharisees; Jerusalem: Matth. XXIII.
10. Denunciation against the Scribes and Pharisees; Peræa: Luke XI. 37—45.
11. Discourse concerning humility and prudence; Galilee: Luke XIV. 7—14.
12. The consolatory Discourse; Jerusalem: John XIV. to XVII.[1]

XXX. Isaiah I. to. XXXV. XL. to the end. 'The name of Isaiah, as Vitringa has remarked, after several preceding commentators, is in some measure descriptive of his high character, since it signifies the *salvation-of-Jehovah;* and was given with singular propriety to him, who foretold the advent of the Messiah, through "whom all flesh shall see the salvation of God." (Compare Isaiah XL. 5. with Luke III. 6. and Acts IV. 12.) Isaiah was contemporary with the prophets, Amos, Hosea, Joel, and Micah.[2]

XXXI. Joel. Micah. Nahum. Zephaniah I. II. III. 1—7. Jeremiah entire; or with the omission of the passages which are referred to in subseqent Numbers, thus: I. II. III. 1—11, 20—25. IV. to XXIII. 9—40. XXIV. to XXIX. XXXII. to XLIX. LII.

Lamentations.

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[1] Portеusian Index.

[2] Horne's Critical Study of the Bible.

XXXII. Here the Reader may refer to No. XXXIX. or peruse some of the principal parables of our Lord:

1. Samaritan; near Jericho; Luke X. 25—37.
2. Rich fool; Galilee; Luke XII. 16—21.
3. Servants who waited for their Lord; Galilee: Luke XII. 35—48.
4. Barren fig tree; Galilee: Luke XIII. 6—9.
5. Lost sheep; Galilee: Luke XV. 3—7.
6. Lost piece of money; Galilee: Luke XV. 8—10.
7. Prodigal son; Galilee: Luke XV. 11—32.
8. Dishonest steward; Galilee: Luke XVI. 1—12.
9. Rich man and Lazarus; Galilee: Luke XVI. 19—31.
10. Unjust judge; Peræa: Luke XVIII. 1—8.
11. Pharisee and Publican; Peræa: Luke XVIII. 9—14.
12. Labourers in the vineyard; Peræa: Matth. XX. 1—16.
13. Pounds; Jericho: Luke XIX. 12—27.
14. Two sons; Jerusalem: Matth. XXI. 28—32.
15. Marriage feast; Jerusalem: Matth. XXII. 1—14.
16. Ten virgins; Jerusalem: Matth. XXV. 1—13.
17. Talents; Jerusalem: Matth. XXV. 14—30.
18. Sheep and the goats; Jerusalem: Matth. XXV. 31—46.

XXXIII. Habakkuk. Daniel entire; or, with the omission of the passages which are referred to in a

subsequent Number, viz.: I. III. to VI. VIII. to XI. Obadiah.

XXXIV. Here the Reader may refer to Nos. XXXVIII. XXXIX. or XL. or peruse the following miracles of our Lord:

1. Water changed into wine; Cana: John II. 1—11.
2. Jesus restores to sight a man born blind; Jerusalem: John IX.
3. Heals a woman under an infirmity eighteen years; Galilee: Luke XIII. 11—17.
4. Cleanses ten lepers; Samaria: Luke XVII. 11—19.
5. Raises Lazarus from the dead; Bethany: John XI.

XXXV. Ezekiel I. to XI. 1—13, 22—25. XII. to XX. 45—49. XXI. to XXXIV. 1—19. XXXV. Also, XL. to XLVIII.

Haggai. In this little book we find an account of the foundation of the second temple, A. M. 3588, and A. C. 416. 'He tells them that the glory of the second temple, however inferior in external magnificence, shall exceed that of the first; which was accomplished by its being honoured with the presence of the Saviour of mankind....., Under the type of Zerubbabel, he is supposed to foretel the great revolutions which shall precede the second advent of Christ.'

XXXVI. Zechariah XI. XIII. Malachi I. II. IV. 5, 6. A. M. 3607, and A. C. 397.

XXXVII. The foundation, order, and condition of the Apostolical Churches may be collected as follows:—

Acts. Rom. I. II. 1 Cor. I. to VI. VIII. to XIV. XVI. 2 Cor. 1 Tim. I. to IV. 6—16. V. VI. 2 Tim. Titus. 2 John. 3 John. Jude. Rev. I. II. III.

XXXVIII. Rom. III. to XI. Galat. Hebr. XI. XII. James II. 14—26.

XXXIX. Rom. XII. to XVI. 1 Cor. VII. and XV. Ephesians. Philippians. Colossians. 1 Thessalonians. 2 Thessalonians I. & III. Philemon.

XL. James. 1 Peter. 2 Peter. 1 John.

XLI. Zech. I. III. IV. to VIII. 1—19. IX. 1—8. X. Malachi III. IV. 1—4.

XLII. Rev. IV. to XI.

XLIII. Prophecies relative to the rise, plenitude, decline, and final destruction of the Papal dominion; and of the general troubles which shall precede the glory of the Millennial Church:

Dan. II. VII. 2 Thess. II. 1 Tim. IV. 1—5. Rev. XII. to XIX. Joel III. Zech. XIV. Isaiah XIII. XIV. 4—23. XXXIV. XLVII. Jer. L. LI.

'It is worthy of remark that no promises of pardon and mercy are intermingled with the denunciations of Divine vengeance against Babylon, although they occur in the threatenings against every other people.'[1]

Isaiah XXIV. Jer. XXV. 15—38. Dan. XII.

XLIV. Conversion of the Jews, and restoration to their own land:—

Lev. XXVI. 40—45. Deut. XXX. 1—10. Isaiah LIX. 20, 21. Psalm LXXXV. Isaiah

[1] Horne, ut supra.

XIV. 1, 2. XLIX. 11—26. XLIV. 1—8. Jer. III. 12—19. XXIII. 1—8. XXX. XXXI. Isaiah XI. 10—16. XXX. 18—26. XLIII. 1—21. LI. 17—23. LII. 1—12. XXVII. LX. LXI. 4—11. LXII. XVIII. 7. Amos IX. 11—15. Obadiah 17—21. Zeph. III. 8—20. Ezek. XI. 15—21. XX. 33—44. XXXIV. 20—31. XXXVI. XXXVII. XXXIX. 25—29. Zech. II. XII. Hosea II. 14—23. XIV. 4—9. Isaiah LXVI. 10—24.

XLV. Song of Solomon.

'John the Baptist beautifully represents Christ as the bridegroom; himself, as his friend or bridesman, and the Church as his spouse, (John III. 28.) Our Lord also adopts the title of Bridegroom in Matth. IX. 15; and likewise in the parable of the virgins or bridesmaids attendant upon the marriage. (Matth. XXV. 1.) "The Lamb's wife" also, the Church, is represented "as a bride adorned for her husband," (Rev. XXI. 2—9.) who ought to be "without spot," (Eph. V. 27.) as the Shulamite is represented to be. (Song IV. 7.) And surely, if this beautiful pastoral poem had not been understood in a spiritual sense, it would not have been admitted into the sacred canon by the ancient Jewish church.'[1] See 1 Cor. III. 16, 17. Eph. II. 20, 22; also, Rev. XXI. 9. 2 Cor. XI. 2, Gal. IV. 22—31.'

'We consider allegory as designed for the purposes of piety and devotion, which cannot be

[1] Dr. Hales's Analysis, as cited from Horne.

so well answered without such an application. This argument will be strengthened when we recollect the doctrine of the New Testament, "whatsoever things were written aforetime were written for our learning;" and that their grand design is "to make us wise unto salvation through faith which is in Christ Jesus." This shows both the propriety and importance of a particular application of Scriptural truths to the circumstances and experience of individuals. "Religion is a personal thing; and that professor is a hypocrite, the feelings of whose heart are not influenced by it, as well as the actions of his life."

'The fact is that much of the language of this poem has been misunderstood by expositors, some of whom, not entering into the spirit and meaning of Oriental poesy, have caused particular passages to be considered as coarse and indelicate, which, in the original, are altogether the reverse.—But the grand outlines, *soberly interpreted,* in the obvious meaning of the allegory, so accord with the affections and experience of the sincere Christian, "that he will hardly ever read or meditate upon them, in a spirit of humble devotion, without feeling a conviction that no other poem of the same kind, extant in the world, could, without most manifest violence, be so explained, as to describe the state of his heart at different times, and to excite admiring, adoring, grateful love to God our Saviour, as this does."

XLVI. Establishment, increase, triumph, and plenitude of the Church of Christ or its Millennial glory:

Isaiah LIX. 16—19. Psalm CX. LXVIII. Isaiah II. 2—4. Psalm CII. LXXXIX. 1—37. Isaiah XI. 6—16. IV. Psalm XCVII. Isaiah LIV. LV. Zech. VIII. 20—23. Psalm XLV. XCVI. LXVII. Isaiah XXXII. 13—20. Psalm LXXII. XCVIII. Isaiah XXV. Rev. XX. 1—6. Isaiah LXV. 17—25. Rev. XXI. XXII. XLVII. Ezek. XXXVIII. XXXIX. 1—24. Rev. XX. 7—15.

Note.—The Reader is requested to correct the following *errata*, in the above ORDER, viz. in line 5 of No. VI. page 109, obliterate 11—20; in lines 5 and 6 of No VII. page 110, obliterate XIII. to XVIII. 1—14, 20—22. XIX. to XXVI. & XXX. 1—10, being comprised in Nos. VI. & XII.

CONCLUDING OBSERVATIONS.

FOR those who are in the habit of deriving spiritual nourishment from the Scriptures, the subjects profitable for their *more frequent* meditation in the Old Testament, may be found in the Psalms, Proverbs, Ecclesiastes, the evangelical prophet Isaiah, Daniel, and many of the minor prophets. In the New Testament, all is so appropriated either to communicate or support spiritual life, that scarcely any distinction can be made, unless it be the following:—Our Lord's sermon on the mount, Matth. V. VI. VII.; also the XIII. & XXIV. to XXVIII. Mark IV. & XIII. the Gospels of St. Luke and St. John; the Acts, and the Epistles. In the Revelation, it is said—'Blessed (or, 'happy') is he that readeth, and they that hear the words of this prophecy, and keep those things which *are written* therein.' Rev. I. 3, & XXII. 7. Let us

then endeavour intimately to acquaint ourselves with this book, so great, so wonderful; whether on account of its prophecies already accomplished, or which accomplish daily, or, because it contains the history of the Christian church, 'and is so proper to detach man from earth, and from time to elevate his thoughts and heart towards heaven and eternity.'

If the above Order be *seriously* pursued, the author is persuaded that in the attainment of the proposed *end*, the Reader will not consider him to have been too minute in the choice of the passages to which he has referred. They have been the result of careful and laborious investigation, with a view, both to display the harmony of the Scriptures,[1] and to maintain the interest and spirituality with which they should ever be perused.

What a vast field is opened to the Christian who diligently searches these Divine Oracles; compares their doctrines, precepts, prophecies! Can he ever yield them too much attention? All that they contain should fortify his faith '*more and more*,' and produce in him 'through the power of the Holy Ghost, love, peace, hope, and joy.'

The following remarks of an anonymous author are equally striking and instructive; they cannot be read without interest and edification.

'This blessed Book is a brief recital of all that is past, and a certain prediction of all that is to come. It is the most authentic book that ever was published, and contains the most ancient antiquities. It is a

[1] More especially in Nos. I. IX XI. with VIII. & XII. XIV. XVIII. XIX. XXXVIII. XLIII. XLIV. XLVI. XLVII.

complete code of laws, and a perfect body of divinity. It is the best *covenant* that ever was agreed on, the best *deed* that ever was sealed, the best *evidence* that ever was produced, the best *will* that ever was made, and the best *testament* that ever was signed. It is its *own interpreter*. It corrects the vain philosopher, it teaches the best rhetorician, and exercises the power of the most skilful arithmetician, (Rev. XIII. 18.) puzzles the wisest anatomist, instructs the most accomplished mechanic, the profoundest artist, and exercises the nicest critic. It exposes the subtle sophist, and makes diviners mad. It is an exact *balance*, in which a man may weigh both his spirit and his actions, and tell the exact weight of himself and of all mankind, (Psalm LXII. 9.) It is the astronomer's best telescope, (1 Cor. XIII. 12.) in which he may see the Sun "of righteousness and the other heavenly things; assure himself of" an awful eclipse, "which shall envelop the glory of ungodly men in eternal darkness; and foresee the inevitable end of the heavens, the earth, and all things that are therein." 'It reveals a world, of which no geographer could ever give a map; and a way to it which no lion hath ever trod, and which the vulture's eye hath never seen.'

'It entails honour to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subject to honour, and the servant to obey. It defends the rights of all, and reveals vengeance to every defrauder, overreacher, or oppressor. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all

their scruples. It detects all lies, and confutes all errors. And that which crowns all is, that the AUTHOR is "without partiality, and without hypocrisy; in whom is no variableness, neither shadow of turning."

"In a word, this blessed Book" promises *freedom indeed* to all who embrace the truths of it; freedom from the reign of sin, of satan, and of death: and except a man receive the *truth*, the real *truth*, and that *in the love of it*, he never shall be able to govern himself, or, to bridle his temper, his passions, his tongue, or "the term and course of" his sins.'

'The Bible is 'the lady's best mirror, in which she may see both her heart and her face, and the face and heart of every body else,' (2 Cor. III. 18.) so 'has it peculiar claims on the female sex. It has raised them from the most abject and degraded state to an elevated and distinguished rank in society. It presents them with the noblest examples for their imitation. What a large catalogue of 'devout and honourable women' do the pages of inspiration record? Is there any virtue which can exalt or adorn human life which is not pourtrayed in that catalogue? Where do we find the most fervent love to the Saviour? Is it not amongst individuals of that sex which gave birth to the Saviour? Whilst he was a sojourner upon earth, women ministered unto him of their substance. A woman washed his feet with her tears, and wiped them with the hair of her head. Women followed him to his cross when his apostles forsook him and fled, and women were first at his sepulchre on the morning of his resurrection.'[1]

[1] Rev. Hugh Stowell.—'Well may the whole female world love and revere the sacred volume which reflects such honour on their

Sex. It is their duty to treasure it in their hearts, and transcribe it into their lives. It is their duty, like the pious females of former days, to minister to their Saviour, and *introduce him into the habitations of the rich and of the poor.* As it is the duty, it is also the *privilege* of Christian ladies to engage in this heavenly employment: they will find it a source of sweetest pleasure. What has been said of charity in general, may, with peculiar emphasis, be said of this species of charity:

"It is twice blest,
It blesses him that gives, and him that takes."

In visiting the habitations of the poor on *these messages of mercy*, the Christian lady perceives new charities awaken in her heart, and discovers sources of enjoyment unknown before. These were enjoyments which were once dear to the heart of the beloved princess Charlotte: that ornament of her sex was a lover of the Bible, and *a distributor* of the Bible. All amiable as she was, never did she appear so beautifully lovely as when entering the cottages of the poor with the Bible in her hand, to present it to the lowly inhabitants. From the Bible it was that she herself derived those attractive graces and virtues which rendered her so lovely in life, and so lamented in death. There it was that she learnt that piety which sweetened every hour of domestic life; that piety which exhibited an example to the palace and to the cottage; that piety which shed a lustre over her character which no revolutions of time can ever obscure. When she presented a Bible to one of her dependants, with the inscription written by her own hand, "From Charlotte to her Friend," she performed an action which angels beheld with smiles of approbation and acclamations of joy.'

REV. H. STOWELL.

PART VI.

ON THE TRUTH, EXCELLENCE, AND PRACTICAL KNOWLEDGE OF THE HOLY SCRIPTURES.

CHAPTER I.

TRUTH AND EXCELLENCE OF THE SCRIPTURES.

THE natural misery and depravation of man has always and every where disposed him to seek for Divine light and guidance; or to deceive himself into the belief that he has already discovered them through his own inventions.

The existence, the wisdom, and the goodness of God being clearly deducible from his works, a revelation to dispel the mists of doubt and ignorance, and to restore man from the moral degradation to which he is subjected, can be *alone* worthy of his Creator. Yet, were *all* the doctrines and declarations of the Bible perfectly level to his capacity, and wholly accordant with his *own natural* views of moral perfection, they would be justly liable to the suspicion of *imposture*. That they contain therefore, mysteries *above* the comprehension of our reason, while, contrary to the Alcoran and all other systems, *none* are found *irreconcilable with, or opposed* to it, is precisely that which we might expect.

When therefore I embrace the Gospel, I reject *all human systems which pretend to be built upon it.* I receive it, as it enjoins, in its own unequalled simplicity and purity, with singleness of heart, with impartiality, with sincerity. I experience a light, a life, and consolation, never previously conceived. But my faith is *operative:* it fills me with a disposition both to love and to perform whatever is good, whatever is praiseworthy; and what is more remarkable, the things which I esteemed as pleasures and enjoyments before, in the indulgence of my passions, I now distinguish to be evil, fleeting, perishable, or tending to death; and thus I abhor these formerly imagined felicities. In their stead, I have the enjoyment and tranquility derived from temperance in all things; I have peace of conscience, as being incapable, through grace, of committing *deliberate* sin; 'a peace which according to Scripture and experience, passeth all understanding; being delivered from the terrors of the law, and from the fear of death.'. I have the highest consolation of *doing good,* and am ardently impelled to succour, better, and console all my fellow-creatures. I clearly perceive the change which has been operated within me, and am sensible of a 'renewal' of mind and heart 'day by day.' Thus I become progressive in all moral discrimination and practice. I trace with gratitude the source from whence this change and this heavenly progression proceed; and perceive, that I have derived, and do derive them *solely* from the word of life; or, in proportion as I hold converse with God through the medium of his will in Christ, the only '*light of men*,' and 'through the Spirit which he hath given us.' I embrace the

Gospel, as every way worthy of God, and find it accompanied with numerous *external* proofs which are at *once* level to my capacity and convincing to my intelligence, and to that of all mankind.

What then have the wisdom and inventions of ancient or modern philosophy produced, so wholly advantageous to man, or *so independant of political revolutions* as the Christian religion is? The plan which it reveals for his present and eternal happiness, is doubtless the *only one* which is adapted to his frailty and ignorance. This plan at once develops the mysterious union of his dignity and depravity, and the means of his restoration to the Divine image; furnishes him with motives of conduct, which resolve his doubts, and which guide and support him throughout the vicissitudes of life.

The sublime morality of the Gospel far surpasses the most elevated ideas which man naturally forms of virtue; this is equally acknowledged by infidels and believers: 'I confess,' says J. J. Rousseau, 'that the majesty of the Scriptures astonish me, that the holiness of the Gospel speaks to my heart. Behold the books of philosophers with all their pomp, how little do they appear beside it! Can it be that a book at once so sublime and so simple, is the work of men? Can it be that he who is the subject of its history was but a man himself? Is this the tone of an enthusiast, or of an ambitious sectary? What mildness, what purity in his manners! What affecting grace in his instructions! What elevation in his maxims! What profound wisdom in his discourses! What presence of mind! What address, and what justice in his replies! What empire over his passions! Where

is the man, where is the sage who can act, suffer, and die without weakness, and without ostentation? When Plato pourtrays his imaginary just man, covered with the opprobrium of crime, and worthy of every reward of virtue, he minutely pourtrays Jesus Christ. The resemblance is so striking, that all the fathers have perceived it, nor is it possible to be herein deceived..... Socrates dying without grief, and without ignominy, easily sustained his part; and if this easy death had not honoured his life, it might be doubted whether Socrates, with all his intellect, would have been other than a sophist. 'Tis said, he invented morality; others before him practised it; he only spoke what they acted; he only formed lessons from their examples. Aristides was just, before Socrates declared what justice was; Sparta was sober, before Socrates had praised sobriety. But where did Jesus, amidst his own countrymen, derive that elevated morality, of which he alone has given both the lessons and example? From the bosom of the most furious fanaticism emanated the highest wisdom, and the simplicity of the most heroic virtues honoured the vilest of all people. The death of Socrates, tranquilly philosophising with his friends, is the mildest which can be desired; that of Jesus expiring in torments, reproached, reviled, cursed by a whole people, is the most horrible which can be feared. Socrates taking the empoisened cup blesses him who presents it, and who weeps; Jesus in the midst of a frightful punishment, prays for his furious tormentors. Yes, if the life and death of Socrates be that of a wise man, the life and death of Jesus are that of a God. Shall we say that the Gospel history is invented at

pleasure? no, it is not thus that men invent; and the actions of Socrates which no one doubts, are less fully attested than those of Jesus Christ. In effect, it is to elude the difficulty without destroying it. It would be more inconceivable that many men had unanimously forged this book, than that one of them should have furnished the subject. Jewish authors never displayed this style nor this morality; and the Gospel bears marks of truth so great, so striking, and so wholly inimitable, that its inventor would be more astonishing than its hero.'

'Such is the avowal of a man, who though the declared enemy of religion, could not restrain himself from leaving even in the midst of his writings directed against its existence, a monument of its truth so striking and so honourable.'

'Truly, it is impossible to view all the proofs of the Christian religion, when assembled in a mass without feeling their force, which no reasonable man can resist.'

'Let us consider its establishment.—That a religion so contrary to nature should be established by itself, so mildly, without any force or constraint, and so powerfully, that no torments could impede the martyrs from confessing it; and that all this should be done, not only without the assistance of any prince, but in defiance of all the princes of the earth who have combated against it.'

'Let us consider the holiness, the elevation, and the humility of a Christian soul The heathen philosophers sometimes soared above the rest of mankind by a more regular mode of life, and by sentiments which had some conformity to those of Chris-

tianity.—It is the Christian religion *alone* which has united things that before appeared so opposed; and which has taught men, that *humility* far from being incompatible with the other virtues, all others are but vices and defects without it.'

'Let us consider the wonders of the Holy Scriptures, which are infinite; the grandeur and the sublimity more than human of the things which it contains, and the admirable simplicity of its style, which has nothing affected, nothing laboured, and which bears a character of truth that cannot be refuted.'

'Let us in particular consider the person of Jesus Christ. Whatever opinion may be formed of him, it cannot be denied but that he had a very great and a very exalted mind, of which he gave marks from his infancy before the doctors of the law; and yet, instead of applying himself to the cultivation of his talents by study and the society of the learned, he passed thirty years of his life in a total retreat from the world; and during the three years of his ministry he called into his company, and chose for his apostles, men without knowledge, without study, without credit; and he obtained for his enemies those who passed for the most learned and most wise of their time. This was a strange conduct for a man who designed to establish a new religion.'

'Let us consider in particular the apostles chosen by Jesus Christ, persons without learning, without study, and who found themselves all at once sufficiently learned to confound the most skilful philosophers, and sufficiently strong to resist kings and tyrants who opposed themselves to the establishment *of the* Christian religion which they announced.'

'Let us consider that wonderful succession of prophets which existed for two thousand years, and who have predicted in so many different ways, even the least circumstances relative to the life of Jesus Christ, his death, resurrection, the mission of the apostles, the preaching of the Gospel, the conversion of the nations, and many other things which concern the establishment of the Christian religion and the abolition of Judaism. Let us consider the admirable accomplishment of these prophecies, which so perfectly accord with the person of Jesus Christ, so that it is impossible not to perceive it, unless we would be blind.'

'Let us consider the perpetuity of the Christian religion which has always subsisted from the beginning of the world, whether in the saints of the Old Testament, who lived in expectation of Jesus Christ before his advent, or, in those who have since received and believed in him; whereas, no other has that perpetuity which is a principal mark of the true religion.'

'Lastly, let us consider the holiness of this religion, its doctrines which account for every thing, even for the contrarieties which meet together in man, and for all the other singular things, supernatural and Divine, which are so eminently displayed in every part of it. And let us judge after all this, if it be possible to doubt whether the Christian religion be the only true one, and whether any other has offered any thing which can approach it.'[1]

'Rejection of the word of God' then, 'is decisive proof, that those who reject it are destitute of virtue, or moral excellence. The law of God, in all its re-

[1] Pascal.

quisitions, is perfectly reasonable and just. It is contained in the two great commands, 'Thou shalt love the Lord thy God with all thy heart,' and, 'Thou shalt love thy neighbour as thyself.' These precepts would demand our obedience with unanswerable propriety, if the *nature* of the precepts only were regarded. Men, in obeying them, would act in the best manner possible for themselves; and would most promote both public and personal happiness. Nay, there is no other manner of acting which can be justly called desirable. Every departure from conformity to these precepts is of course evil, and of malignant influence on the well-being of the universe.'

'God is infinitely excellent, as well as infinitely great and awful; and on account of this excellence most clearly deserves, and most justly claims, the highest love of his intelligent creatures. Nothing more is therefore demanded by this law, than ought cheerfully to be done, if no such law existed.'

'The law of God is good as well as just; profitable to those who obey, as well as honourable to him who is obeyed. Obedience to this law constitutes the only real worth of rational beings; and is the *sum* of all those affections and their consequences, which form the internal happiness of man; the most essential and valuable part of his happiness. The true loveliness, dignity, and excellence of man is nothing, besides that state of the mind, which is exact conformity to this law. From this character, and from this alone, spring the peace and self-approbation, the internal harmony and delight, which are the proper 'prize of virtue;' the independant and eternal possession of every good mind.'

'The rejection of the word of God, of the law and the gospel alike, is entirely inexplicable, unless we *acknowledge* that the disposition by which it is rejected, is a disposition directly opposed to that of a virtuous mind; wholly unlike that with which Adam was created, and the genuine moral likeness of Adam after his apostacy.'[1] Consequently, the power of this word cannot be apprehended, but by those who have proved it as sinners;[2] by those, the secret movements of whose hearts have been developed, whose desires have been renewed, and who 'seek essentially' the things of heaven, and 'not those of the earth.'[3]

'There are two errors to be here avoided; the first is, to receive but a portion of the truths revealed; the second, not less dangerous, is, to abuse any one of these truths, as do those unhappy persons, "who turn the grace of God into lasciviousness." 'We shall escape them, if we can elevate our minds, so as to form an idea[4] of' the harmony and design of the whole of the Scriptures. The Psalmist says, 'I have seen an end of all perfection, but thy commandment

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[1] Dwight's System of Theology, Vol. I. pp. 485, 486, 497.

[2] See Rom. VIII. 5, 6, 7. 1 Cor. I. 18, 23, & II. 14, 15. Prov. XXVIII. 5. 1 John II. 20, 27. Psalm XCII. 6. [3] Col. III. 2. Matth. XVI. 23.

[4] M. Chabrand, president of the consistory of the Reformed Church at Toulouse. In the year 1824, the author published a small portion of the present volume in France; the translation into French was revised and corrected conjointly by M. Chabrand and M. Pyt, both faithful ministers of the Gospel; and here as in many other places, he is indebted to these gentlemen for an improvement in the style, together with some slight addition of matter, which have been extended to the original.

is exceeding broad.'[1] The *habitual study* and *meditation* of the Scriptures can alone preserve us from error, and diffuse around us the blessings so desirable, of light, life, peace, and consolation.

Dr. Lucas thus forcibly describes their excellency, as apparent to the convert:—'What light and beauty will he behold in all its descriptions of our duty! what force in all its persuasions! what majesty! what dignity! what life! what power! what consolation! what support! in a word, what heavenly virtue in each part of it! and what vast and unfathomable wisdom in the whole composure and contrivance of it! How will he then admire, how will he love, how will he study, how will he delight in it! how will he be transported with the promises, and awed by the threats of it! how will he be pierced through with those exaggerations of sin, and captivated and enamoured by those Divine descriptions of virtue he will meet in it! How will he adore the goodness of God conspicuous in redemption! How will he be inflamed with the love of Jesus, and be amazed at his condescension and humility!'[2]

Since, therefore, the precepts of the Gospel suffice, through grace, 'to fulfil the promise of the life which now is, and of that which is to come,' (1 Tim. IV. 8.) let us enquire, why they have obtained so little influence over the Christian world?—First, we may observe, that it hath not pleased God to manifest his word *so fully* to mankind as must ultimately accord with the prediction, 'The knowledge of the Lord shall cover the earth as the waters cover the sea,'

[1] Ps. CXIX. 96. [2] 'Christian Perfection.'

(Isaiah XI. 9.) But when we further examine the slow progress of civilization,—the equally slow advances and fluctuations of commercial, scientific, and other beneficial establishments throughout the world, —the still slower progress of the genial light of *toleration*, which has been dispelling the spirit of persecution, so inimical to true religion, yet so 'natural to the pride, passions, and prejudices of man,'—when we further regard the extensive sway, and protracted duration of the power of the 'man of sin,' together with the tranquil domination of Mahommedanism over so vast a portion of the Christian territory,—we may fully account for the past feeble dominion of *vital* Christianity; more especially, as during the greater part of that period, *the Scriptures have been rigidly prohibited, and almost wholly laid aside.*

This equally accounts for the late period in which Christians have concerted their *universal circulation:* yet it is the only effectual mean ever devised to diffuse *genuine* religion, to promote a general bond of union, and to direct mankind to the true end of their existence; when '*the nations shall learn war no more;*' (Isaiah II. 4. Mic. IV. 3.)—when all whom God hath made, shall worship before him,' and be fully persuaded, that to promote the greatest happiness, to preserve the choicest treasures and the purest privileges, must be, to produce '*the fruits of the Spirit*' *of God;* and thus to perpetuate the peace, the joy, and the hope which the purity of the Gospel inspires. This is no imaginary prospect, for it has been realised in the lives of the many thousands who have lived surrounded by the influence and evil

example of the world, but who, having found pardon in Christ, and the gift of his grace through faith, have persevered to the end of their lives. Thus we may decisively infer, that when the 'lively oracles' shall be fully and universally '*declared*,' their omnipotent AUTHOR will 'accomplish that which pleaseth him, and cause his word to prosper in the thing whereto he sent it.'—'I the Lord will hasten it in his time.' 'What the Lord effects at present in a few, he will accomplish in the generality.' See John XVII. 8, 14. Isaiah LV. 11; & LX. 22.

Thus, when men acquire a sufficient knowledge and a salutary conviction of the Divine word, they will be inwardly disposed to circulate it, that it may be glorified in many; and we may easily comprehend the advantages which will result. These will arise from the efforts of Christians every where united for the organization of societies, whose ardour and efficacy will be such, as to propagate it throughout the globe. By such associations, shall people of every tribe, tongue, and nation, be enabled to read in their own language 'the wonderful works of God,'[1] or to discover the necessity of this celestial manna for the immediate and eternal advantage of their souls: 'for man liveth not by bread alone, but by *every* word which proceedeth out of the mouth of God.'[2] We are assured that 'this gospel of the kingdom shall be preached in all the world for a *witness* unto all nations; and then shall the end come.'[3]

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[1] Acts II. 8. [2] Matth. IV. 4.

[3] Matth. XXIV. 14. Mark XIII. 10.—Dr. Thorp (speaking of the period which succeeded to the French Revolution) says,

CHAPTER II.

ON THE PRACTICAL KNOWLEDGE OF THE SCRIPTURES.

LET a true repentance render it manifest to ourselves and to others, that we 'have not received the grace of God *in vain*.'[1] 'The vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, *his* soul which is *lifted up*, is not upright in him: but the just shall *live by his faith*.'[2] If 'the Gospel of Christ is the power of God unto salvation to every one that believeth;'[3] 'if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit,

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'These witnesses, *the Old and the New Testament*, "rose from the dead,"—'no more to' "prophesy in sackcloth," but in the garments of joy and immortality. The return of vital motion was soon felt, the admonitions of *these* ministers (the Old and New Testament) were again heard as the voice of God;—their message was again regarded as a message from heaven;—they were received with the welcome of friends recovered from the tomb;—they rose to honour and dignity in the presence of their enemies; they entered, says the prophet, into the 'cloud,' the symbol of Divine protection; while in the mean time a society was forming, combining the energies of a great empire to accelerate their speed throughout the world, that they may prophesy 'to multitudes, and to peoples, and to tongues, and to nations.' How rapid has been their flight! how extensive is their range! what millions within these few years have received their testimony, who before had not heard a Saviour's name, or seen his glory.'—See Rev. XI.

[1] 2 Cor. VI. 1. [2] Hab. II. 3, 4. [3] Rom. I. 16.

if any bowels and mercies,'[1] let us 'hold forth the word of life;'[2] 'with one mind striving together,' and 'earnestly contending for the faith of the Gospel;'[3] let us place this word as extensively as possible in the hands of our relations, friends, domestics, dependants, and all others who will receive it with pleasure. Let us encourage its daily and serious perusal, and *frequently read it to them*. Many imagine themselves exempt from religious duties, and family worship, through the supposed superior importance of domestic duties; fatal error! In general we may incline poor families *to associate together*, to read and hear the word of God, without any other temporal advantage, were they encouraged by their superiors, who might often read for them at their own homes. It is most desirable that every one should *commit to memory select passages*, 'particularly those which most fix their attention on any subject whatever.'[4] In the calm of solitude, or the hurry of affairs, portions of the word of God present themselves to the mind, and influence the heart. 'Accompanied by the grace which revives and applies them, they are a lamp which guides, a strength which sustains, a voice which teaches, consoles, and rejoices us. What errors, and what misery may not such a practice prevent! What virtues may it not excite! What joys, what foretastes of celestial pleasure may it not procure!'—

Replenished with these Divine treasures we may efficaciously shew forth the example of our faith by

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[1] Phil. II. 1. [2] Phil. II. 16. [3] Phil. I. 27, with Jude 3. [4] See Supplement, § X.

confessing with meekness and humility the wonders of God's providence and grace; declaring 'the praises of him who hath called us out of darkness into his marvellous light,' and with David, '*speaking of his doings*.'[1]

A perpetual reserve on religious subjects is far from being the ornament of religion, as many who are ignorant of its nature have falsely imagined. The fear of controversy and of spiritual pride may at first appear to favour this opinion, but it accords neither with the word of God, with the sentiments and experience of practical Christians, 'nor with the highest interests of our fellow-creatures; for it is not by placing the candle under the bushel that we enlighten men, to conduct them in the way of piety and life.' It is true also that the influence of a confirmed faith in Divine truths will be stronger, more enlarged, and more permanent upon the mind, the heart, in proportion as the actions which the Christian performs are unobserved by the world, i. e. in the intervals of retreat, during which he gives himself to meditation and prayer, to solitary converse with the Lord. 'But if it be important for the Christian to participate according to the gift which God has given him, in following the example of Moses speaking with God on the mount, it is not less important to imitate this servant of God, in manifesting the will of the Lord to men, whether by calling them out of Egypt, out of the land of sin, or by edifying them after they have quitted slavery.'

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[1] 1 Pet. II. 9. Ps. LXXVII. 12. 1 Chron. XVI. 9. Ps XXVI. 7. & CV. 2. & CXIX. 27. & CXLV. 5. & CVII. 15, 21, 22, 31.

'If "*the mind*" of that Jesus who passed whole nights in prayer constrains the believer to seek God in solitude that he may be supplied and blessed, it constrains him also to open his mouth in the world to speak to men of the things of God.' Without that force which the soul experiences in inward converse with the Lord, not only removed from the regards of men but in the tumult of the world itself, we cannot be habitually qualified to 'consider one another to provoke unto love and to good works.' Heb. X. 24.

But as soon as this communion exists, as soon as the riches of grace are possessed, the 'good man out of the good treasure of his heart bringeth forth good things.' Matth. XII. 35. Prov. X. 11, 20, 21.

Whilst he retires from the vanites of the world, and preserves himself from the corrupt affections which reign therein, he offers in his daily commerce with his fellow-creatures, manifest proofs 'of the mercy which has been accorded him,' of the gifts which he has received.

A controversy 'whose principal object is to favour the pretensions of pride, or to support a party,' is as opposed as foreign to the habits of a life and a conversation truly Christian.

The pious man avoids even a discussion lawful in its nature, when he imagines it will have no good result, when he can neither communicate nor receive edification. Rom. XIV. 1.

A conduct ornamented with humility, formed on '*the model of the Gospel*,' (Rom. VI. 17) and after the '*example*' of our Lord Jesus Christ, is certainly that which God demands of his children in the most *positive* manner. In concert with our meditations

and prayers, it is incontestibly one of the greatest means to advance in grace, 'and to find more intimacy and joy in our communion with God.' John XIV.

'It also causes our light to shine before men in the purest manner. It communicates great power to discourses which tend to convey the doctrine of salvation, to press evangelical obedience, to alarm rebel souls in a salutary manner, to console those who are cast down.'

'This happy and holy harmony of works and words according to God, makes the world itself perceive, that he in whom it is found has not only *been with Jesus*, but that Jesus *is there;* that he lives not himself, but that Christ lives in him.'

'Nevertheless, before we recognise any one as a child of God, as one of his servants, let us not exact from him a perfect rectitude of thoughts and actions. The most holy man whilst on earth is never more than a sinner who subsists before his Saviour and his Judge through mercy, by the blood of the cross. Let the disciples of Jesus Christ, particularly the stewards of his mysteries, watch and pray, that they may be able to say, "Be ye followers of us as we are of Christ."[1] 'But let every one be persuaded that

[1] 'There are teachers who say to their disciples, 'Do not that which we do, but that which we say.' This language is inspired from the love of remissness. It is not thus St. Paul speaks. If the Lord Jesus said of those who interpreted the law of Moses, 'All that they say unto you do, but do not after their deeds,' it is to Pharisees, hypocrites, to whom he speaks: but he says to his servants, 'Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.'

he will not find a perfect example but in the Son of God, who was given us for "an example that we should follow his steps."

Notwithstanding the most happy disposition of mind, our old nature, and the enemy of the human race often lead us to neglect, to forget our duties, in the midst of natural infirmities, and especially during the doubts and difficulties which accompany the impenetrable ways of Providence. But let us be persuaded that 'all these evils arise either from *manifest or secret incredulity* respecting the plenitude of the salvation which is in Christ through faith, during the most unhappy as during the most happy seasons. Never let any good works, real or supposed, lead us to think that we have a merit which maketh us clean. Let not the sentiment of our infirmities under any circumstance make us doubt the mercy of God in our behalf, the perfect power of the sacrifice of Jesus Christ for our full redemption. Let us know that according to this word, however great the debt may be, it is acquitted; that our ransom is paid by the blood of 'the JUST;' that our salvation *is* accomplished, and not to accomplish; that it is not a thing to come and doubtful, but a work as certainly realized, as it is true, that the Saviour has died for believers, and that he intercedes for them in heaven. Let this faith in the blessed testimony of God be in our hearts. It is life, for 'the just shall live by his faith;' through *it* the Spirit of life is in us; through *it* we triumph over the world, and the evil which reigns therein, and through *it* we bear the fruits of the Spirit. From this faith under the influence from on high, arise interior reproaches the most touching, the most pathetic,

against the sins which we have committed. It is the look of Jesus, which draws tears of repentance, of love; which banishes fear, preserves from despair. From *it* also arise combats against temptations, fervent prayers, certain victories, thanksgivings, the fruit of gratitude and of love. It is *this* which produces a taste for the word, perseverance to search it, zeal for the house of God, charity.'

'My brother, dear Reader, be watchful in the practice of these things, but let us watch, "taking the shield of faith." Let us make efforts, but let us make them in reliance on the Rock of ages; in a word, let us be fervent in the work of the Lord, but let us be so, deriving all from his fulness, in a most blessed communion with him, through faith in Jesus Christ our Lord. On the other hand, let us not forget that our confidence in God is but an illusion, if we live in indifference. When our faith is true, and when the "good pleasure" of the Lord is *accomplished in us,* he gives us *the desire of good, the fear of temptations,* he enables us to combat, to cry to him, and to place ourselves in closer communion with him by prayer, which clothes us with his strength, and through the meditation of the "word" which '*sanctifies us,*" because it "*is truth.*" John XVII. 17.'

'If the works of holiness are derived from faith which places us in communion with God, the practice of these works is accompanied with a manifestation of the Lord still greater and more consolatory, and even with his continual presence in our heart. What encouragement to be saints!—And let us be persuaded, that in defiance of every inimical power and

every subject of discouragement, *perseverance in faith, prayer, the reading of the word, and the efforts to practise it*, will be necessarily accompanied by this powerful grace; that to the troubles of the soul will succeed a calm, that sighs shall be changed into praise, and that we shall bless the Lord in a state of joy and happiness which we could not foresee, because "the peace of God passeth all understanding."

'Few are the number of those who can hope to be useful to thousands of their fellow-creatures; but he who will peruse this treatise, and who shall find good directions therein, may, it is hoped, render service to many sinners through "the power of religion."

'May the Reader, from this moment, with the blessing of God,' endeavour sincerely to follow the example of the Saviour, relying on his mercy, and he shall one day be found among the 'ransomed throng, who, through faith and patience, inherit the promises in the eternal kingdom of glory.'

THE END.

SUPPLEMENT.

§. 1.

REMARKABLE HARMONY BETWEEN SACRED AND PROFANE HISTORY.

'The remarkable coincidence between Sacred and Profane History shews the genuineness of the former, and its delivering grave and credible accounts of things, while many of the ancient writers amuse us with fables evidently drawn from imperfect accounts of the Sacred History, plainly discover the Scriptures to have been the *original*, of which the other is *an imperfect copy*. The fragments of ancient historians preserved by Eusebius, with what we have of Zeno, the Egyptian writers, whose opinions and accounts of things are preserved by Diogenes Laertius, Diodorus Siculus, and others; the fragments we have ascribed to Linus, Orpheus, Epicharmus; the remains of Sanchoniathon, Berosus, Manetho, Philo Byblius, Eurysus the Pythagorean, Hipparchus, Amelius the Platonist, Heraclitus, Timæus, Chalcidius, (who writes of Moses,) Homer, Hesiod, Callimachus, Aristophanes, Plato, Cicero, Ovid,—all these in what they say of *the creation*, agree in the main with Moses's account of it. Homer, Hesiod, Callimachus, Aristobulus, Theophilus of Antioch, Lucian, Dion Cassius, Suetonius, Josephus, Philo, Tibullus, mention the universal custom of *resting every seventh Day*. The Egyptian writers, Plato, Strabo, Ovid, Virgil, and others, mention *the state of innocence and the fall*. Philo Byblius, from Sanchoniathon and Plutarch, shews, that several particulars of the fall were received by the most ancient heathens. Ferdinand Mendesius testifies, that many particulars relating to *Adam and Eve*, the forbidden tree, and the serpent, are to be found among the natives of Peru

and the Philippine Islands. And the name of Adam is known among the Indian Brahmins, which word has been by some thought to be a corruption of Abrahamus, and it is probable that the religion of Zoroastres and the Magi is derived from the Patriarch. The truth of Moses's account of *the flood* is attested by Berosus, Diodorus, Varro, Pliny, Plutarch, Lucian, Molo, Nicolaus Damascenus, and others, some of whom mention the name of *Noah*, the *ark* and the *dove*. Josephus Acosta and Antonius Herrera affirm, that at Cuba, Mechoana, Nicaragua, and other parts of America, the memory of *the flood* and *the ark* are preserved, and are found with several other doctrines of mere revelation, upon the first discovery of those places by the Europeans..... Berosus, Manetho, Hesiod, Nicolaus Damascenus, and others, mention *the age of the first men* to have been almost a thousand years. Plutarch, Maximus Tyrius, Catullus, and others, speak of an *intercourse between God and men* in ancient times; Porphyry, Jamblichus, and others, speak of *the angels*. The history of *the tower of Babel*, under the poetical disguise of an attempt of the Giants to scale heaven, is found in Homer, Virgil, Horace, Ovid, Lucan, in the Sybilline Oracle, quoted by Josephus; Diodorus Siculus, Strabo, Tacitus, Pliny, Solinus, mention *the destruction of Sodom and Gomorrah*. *The history of Abraham and other patriarchs*, agreeable to the writings of Moses, is found in Philo Byblius, from Sanchoniathon, and in Berosus, Hecatæus, Damascenus, Artapanus, Eupolemus, Demetrius, and Justin, from Trogus Pompeius, who also gives *Joseph's history*, agreeable to Scripture. By several of these *the principal facts of Moses* are related; of whom mention is also made by Manetho, Lysimachus, Chæremon, Diodorus Siculus, Longinus, Strabo, Pliny, and Tacitus. Diodorus speaks of *the drying up of the Red Sea*. Herodotus, Diodorus, Strabo, Philo Byblius, Aristophanes, Tacitus, Horace, and Juvenal, mention *the ceremony of the circumcision*. Eusebius tells us, that a book was written by Eupolemus on *Elijah's miracles*. *The history of Jonah* is in Lycophron and Enæas Gazæus. Julian the apostate owns, that there were *inspired men among the Jews*. Menander mentions *the great drought in the time of Elijah*. *The histories of David and Solomon* are given in a pretty full manner, in the remains of the Phœnician Annals and Demascenus's history, in Eupolemus, and Dius's Phœnician history, who speaks of *riddles or*

hard questions, sent between Solomon and Hiram; of which also, Menander the Ephesian historian, Alexander Polyhistor, and others, give an account. *Hazael, king of Syria,* is mentioned by Justin. Menander the historian mentions *Salmanazar,* who carried the Israelites or ten tribes into that captivity from which they are not yet returned. *The name and expeditions of Sennacherib, king of Assyria,* are found in Berosus's Chaldaics and Herodotus's history, which last relates *the destruction of his vast army,* (2 Kings XVII.) with a mixture of fable.'[1]

§. II.

AUTHENTICITY OF THE BOOKS OF THE OLD TESTAMENT.

'THERE is not the least reasonable ground to doubt but that these books were all written by those whose names they bear. They have been always considered as the writings of those persons by the whole Jewish nation (who were most interested in their authenticity, and most likely to know the truth,) from the earliest times down to the present; and *no proof to the contrary has ever yet been produced*.....The original manuscripts were long preserved among the Jews. A copy of the book of the law was preserved in the ark; it was ordered to be read publickly *every seven years,* at the feast of the tabernacles, as well as privately, and frequently, *in every Jewish family.*

There is a copy *still extant* of the five books of Moses (which are called the Pentateuch) taken by the Samaritans, who were bitter enemies to the Jews, and always at variance with them; and this copy agrees *in every material instance,* with the *Jewish copy.*'[2]

'A respectable remnant of the Samaritans existed at Napolose (the site of the ancient Shechem of the Old, and Sychar of the New Testament, the ancient capital of Samaria) so late as the time of Maundrell's Journey, about a century ago. The Rev. Mr. Connor gives the following account:—I immediately made enquiry

[1] Burgh's 'Dignity of Human Nature.' [2] Bishop Porteus.

about the Samaritans. My host stepped out, and brought back with him their priest: he sat with me some time: his name is Shalmon Ben Tabiah.....There are about forty Samaritans in Napolose. They have but one synagogue in the town, where they have service every Saturday.....I accompanied the priest to his house, and sat a long time with him.....Expressing a wish to see the ancient manuscript said by the Samaritans to be 3500 years old, the priest paused and hesitated some time; I pressed him. Having laid aside his upper garments, he at length entered the sanctuary, and produced the venerated manuscript. It is well written on vellum, in the Samaritan character, and is preserved in a tin roller; it bears the marks of age, and is rather tattered. The priest would not permit me nor any one present to touch it.'[1]

Near 300 years before Christ, these Scriptures were translated into Greek, and this version (called the Septuagint) agrees also in all essential articles with the Hebrew original.[2]

§. III.

REFERENCES TO THE WHOLE SERIES OF PROPHECY RELATIVE TO THE MESSIAH.

THE EARLIEST AND MOST REMOTE INTIMATIONS OF THE MESSIAH.

'Gen. III. 15; & XVII. 7; & XXII. 18; & XXVI. 3; & XXVIII. 14. 1 Chron. XVII. 11. Isaiah XLII. 6; & XLIX. 8. Jer. XXXIII. 20, 21. Isaiah XI. 1, 2. Jer. XXIII. 5. Jer. XXXIII. 15. Ezek. XVII. 22. Zech. III. 8; & VI. 12. Mic. IV. 1, 7. Isaiah II. 2. Dan. II. 35. Isaiah XXV. 7; & II. 3; & XI. 6—10. Gen. XLIX. 10. Numb. XXIV. 17. Isaiah XLIX. 6. Dan. VII. 13, 14; & II. 44. Isaiah XLI. 27; & XL. 9; & XLIX. 13. Mal. IV. 2.'

PROPHECIES WHICH RELATE TO THE BIRTH OF THE MESSIAH.

'Isaiah XL. 3—5. Mal. IV. 5; & III. 1. Ps. II. 6—8. Isaiah VII. 14. Mic. V. 2. Isaiah IX. 2, 6, 7.'

[1] Buckingham's Trav. Vol. II. p. 433. [2] Bishop Porteus.

PROPHECIES WHICH RELATE TO THE LIFE OF THE MESSIAH—HIS PREACHING AND HIS MIRACLES.

'Deut. XVIII. 18. Is. LIII. 2, 3; & XLII. 2, 3; LII. 7. Zech. II. 10, 11. Is. XLII. 1, 4; & XI. 3—5; & LXI. 1, 2. Mic. IV. 2. Isaiah VIII. 14. Psalm CXVIII. 22. Isaiah XXVIII. 16; & XXIX. 14. Zech. IX. 9. Hag. II. 7, 9. Isaiah XXXV. 5, 6; & XLII. 7; & XLIX. 9; & XL. 11; & XLIX. 10, 11, 9.'

PROPHECIES WHICH RELATE TO THE DEATH, ATONEMENT, RESURRECTION, AND EXALTATION OF THE MESSIAH.

'Psalm XLI. 9. Zech. XI. 12, 13; & XIII. 7. Isaiah LIII. 7, 8. Psalm XXXV. 11; & XXXVIII. 13; & XXII. 16. Isaiah L. 6. Mic. V. 1. Ps. LXIX. 21; & XXII. 16, 18. Zech. XIII. 6. Ps. XXII. 1, 7, 8. Joel II. 30—32. Dan. IX. 24—26. Isaiah LIII. 4—6, 10, 12. Zech. XII. 10. Exod. XII. 46. Zech. XIII. 1. Isaiah LIII. 9. Ps. II. 1, 2, 4; & XVI. 10. Hos. VI. 2. Job XIX. 25. Hos. XIII. 14. Ps. CX. 1—4.'[1]

§. IV.

TESTIMONY OF PROFANE AUTHORS TO THE TRUTH OF THE GOSPEL HISTORY.

'Suetonius, Tacitus, Pliny the Younger, and Numenius, testify, that there was such a person as Jesus Christ. *His miracles* are owned by Celsus, Julian the Apostate, and the Jewish writers who oppose Christianity. Porphyry, though an enemy to the Christian religion, says,—"After *Christ was worshipped*, no one received any benefit from the gods." 'Suetonius, Tacitus, Pliny, Julian the Apostate, and the Jewish writers, mention *his being put to death*, and Tacitus affirms, that *many were put to death for their adherence to his religion.* A very particular and favourable account of *the character and behaviour of the first Christians*, is given by Pliny, in a letter to the emperor Trajan, still extant.

[1] Gilpin's 'Exposition of the New Testament.'

Phlegon, in his Annals, mentions *the miracles of St. Peter.* And *St. Paul is celebrated by Longinus among eminent orators..... The name of Jesus must have been entered in the public tables or registers*, at the time of his birth; to which accordingly, Julian Martyr and Tertullian appeal. And the account of his death and resurrection must, according to the custom when any thing remarkable happened in any of the provinces of the empire, have been sent to the court of Rome.'[1] Tertullian says, 'Being crucified, he yielded up his spirit whilst speaking, and anticipated the office of the executioner; at the same moment, *the light of day was withdrawn at full noon.* Those who knew not that this had been predicted of Jesus Christ, thought is was an eclipse: not being able to confirm their opinion, they denied it. But this prodigy *is recorded in our archives.* He notices the resurrection and ascension, and then adds:—Pilate, already a Christian in his conscience, informed Tiberius, who then reigned, of all that concerned Jesus Christ. The emperors themselves would have believed in him, had they not been necessary for the world, or could they have been both emperors and Christians.'[2] 'The memory of *the slaughter of the innocents* is preserved by Augustus's remark on Herod's cruelty. The miraculous darkness at our Lord's crucifixion, was undoubtedly supernatural, it being impossible that the sun should be eclipsed by the moon, which was then in opposition.'[3]

§. V.

PROPHECIES RELATIVE TO THE JEWS, AND THE GLORY OF THE LATTER DAYS. AFTER THE LATE REV. JOHN BROWN.

'1. The Jews shall be gathered from all parts of the earth, where they are now scattered, and brought home into their own land. For this, see Isaiah XI. 11. XXVII. 12, 13. XLIII. 5, 6. XLIX. 11, 12. LX. 4.

Compare Jer. III. 18. XVI. 14, 15. XXIII. 3. XXX. 10. XXXI. 7, 8, 10. XXXII. 37.

[1] Burgh. [2] Fleury, Eccles. Hist. Vol. II. [3] Burgh.

So Hos. XI. 10, 11. Zeph. III. 10. Zech. VIII. 7, 8. X. 8—10.

2. They shall be carried by the Gentiles unto their place, who shall join themselves with the Jews, and become the Lord's people, Isaiah XLIX. 22. XIV. 1, 2. LX. 9. LXVI. 19, 20. II. 2—4.

Compare Jer. III. 17. XVI. 19. Ezek. XLVII. 22, 23. Mic. V. 3. Zech. II. 11. VIII. 20—23.

3. Great miracles shall be wrought when Israel is restored, as formerly when they were brought out of Egypt, viz.:—

1. Drying up the river Euphrates, Isaiah XI. 15, 16. Zech. X. 11. Rev. XVI. 12. Hos. II. 15. Mic. VII. 15.
2. Causing rivers to flow in desert places, Isaiah XLI. 17—19. XLVIII. 20, 21. XLIII. 9, 20.
3. Giving them prophets, Isaiah LXVI. 18—21. Hos. XII. 9, 10.
4. The Lord Christ himself shall appear at the head of them, Isaiah XXXV. 8. LII. 12. LVIII. 8. Hos. I. 10, 11. Mic. II. 12, 13.

4. The Jews being restored and converted to the faith of Christ, shall be formed into a state, and have judges and counsellors over them as formerly: the Lord Christ himself being their King, who shall then also be acknowledged King over all the earth, Isaiah I. 26. LX. 17: compare Jer. XXIII. 4. XXX. 8, 9, 21. Hos. III. 5. Ezek. XXXIV. 23, 24. XXXVII. 24, 25. Isaiah. LIV. 5. Obad. ver. 21. Zech. XIV. 5, 9. Psalm XXII. 27, 28.

5. They shall have the 'dominion' over all their enemies, and all kings and nations of the earth shall submit unto them. For which, see Isaiah XI. 13, 14. XLI. 14—16. XLIX. 23. LX. 12. XXV. 10—12. Joel III. 7, 8, 19, 20. Obad. ver. 17, 18. Mic. IV. 6—8, 11—13 v. 5—7. VII. 16, 17. Zech. II. 13. IX. 13—15. X. 5, 6. XII. 6. Numb. XXIV. 17. Isaiah XLIX. 23. LX. 10—16. LXVI. 19, 20.

6. The Jews restored, shall live peaceably, without being divided into two nations, or contending with one another any more, Is. XI. 13, 14. XIV. 1, 2. Jer. III. 18. L. 4. Ezek. XXXVII. 21, 22. Hos. I. 11.

1. They shall be very numerous, and multiply greatly, Isaiah

XXVII. 6. XLIV. 3, 4. XLIX. 18—21. LIV. 1—3. LXI. 9. Jer. XXIII. 3. XXX. 18—20. XXXI. 27. Ezek. XXXIV. 11. XXXVI. 38, 39.

2. They shall have great peace, safety, and outward temporal prosperity, Isaiah XXXII. 16—18. XXXIII. 24. LIV. 13—17. LX. 18, 21. Jer. XXIII. 3—6. XXX. 10. XXXII. 34—41. XXXIII. 6—9. L. 19, 20. Joel III. 17, 18. Mic. VII. 18—20. Zeph. III. 13. Zech. III. 9, 10.

3. They shall be very glorious, and a blessing in the whole earth, Isaiah XIX. 24, 25. LXI. 9. Jer. XXXIII. 3, 9. Ezek. XXXIV. 26. Zeph. III. 19, 20. Zech. VIII. 13.

7. The land of Judea shall be made eminently fruitful, like a paradise, or the garden of God, Isaiah XXIX. 17. XXXV. 1, 2, 7, 9 LI. 3, 16. LIV. 11—13. LV. 12, 13. LX. 17. LXV. 17, 25. Ezek. XXXIV. 26, 27. XXXVI. 37. Joel III. 18. Amos IX. 13, 14.

8. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed, nor infested with enemies any more, Isaiah LII. 1. XXVI. 1. LX. 18. XXXIII. 6. Joel III. 17. Obad. v. 17. Zech. XIV. 10, 11. Jer. XXXI. 38—40. Ezek. XXXVIII. 11.

9. A little before the time of the Jews' call and conversion, there shall be great wars, confusion, and desolation, throughout all the earth, Isaiah XXXIV. throughout, Joel III. 1, 10. Zeph. III. 8, 9. Ezek. XXVIII. 25, 26. Hag. II. 21—23. Jer. XXX. 7—10. 2 Chron. XV. 3—7.'[1]

§. VI.

ON THE PROMOTION OF THE PRINCIPLES OF PEACE.

'The co-operation of *all enlightened Christians* to diffuse the benevolent principles of peace, would do much to promote the peace of *the world*.... Let every one consider what he can do to promote the grand work, and let him do it without delay. He that

[1] Porteusian Index.

has nothing else, has a tongue to *plead* the cause of peace in his domestic circle, and infuse his sentiments into the mind of his neighbours too, and his acquaintances, and those he meets with in the way. Another can *write* clearly and forcibly: let his letters to his friends bear testimony to his zeal, and let him *compose tracts*, to enlighten society on the subject. A third has a talent for *poetry:* let him in tuneful numbers touch the reader's heart, with a delineation of the miseries of war and the blessings of peace. A fourth possesses *wealth*, and he can purchase these publications, and spread them far and wide.[1] A fifth is a man of genius, and could in a fuller and more *elaborate treatise* give an extensive as well as an impressive view of the doctrine: let him consecrate his powers to this service, in honour of the Prince of Peace. A sixth has the *eloquence* of Apollos; and he can stand up in a public assembly, and arrest the attention, and move the heart of every hearer: let him cry aloud and spare not, and merit the title of orator of peace. Above all, let the ministers of Christ be men of peace.'[2]

Though the Holy Scriptures issue no positive injunctions relative to war, the most conclusive condemnation of it may be derived from their tenor and spirit, more especially from those of the New Testament.

The fall of man was followed by a series of dispensations which were designed to effect his restoration to the favour of God; but these being enforced through his own instrumentality, have been necessarily tardy in their operation: that the justice and necessity of war, therefore, should *still* be maintained, is not more surprising than that *other* principles and practices in manifest opposition to the Gospel should be so too. Abraham was called to be the father of a people who were to preserve the oracles and worship of the true God, and thus war became indispensable, both for their *existence* among *idolatrous* nations, and for the *chastisement of their disobedience to the Divine laws*. The prevalence of idolatry among

[1] The establishment of a PEACE SOCIETY in London, whose Auxiliaries and Publications are already so widely diffused, must be a source of pure and heartfelt rejoicing to every enlightened mind. The Society's quarterly publication is entitled 'The Herald of Peace,' price 1s.

[2] Dr. Bogue's Discourses on the Millennium.

them was the *dominant* cause of their repeated wars; their hardness of heart wholly indisposed them for the blessings of permanent peace; and which could they have obtained, no doubt, the knowledge of the true God would thence have been gradually lost.

The time arrived when their ritual observances were to be exchanged for the more spiritual dispensation of the Gospel; a system of 'peace and good will towards men,' and of universal charity towards each other; and whose prominent effect on earth has been, and will be, to *extirpate* idolatry. At the promulgation of Christianity, the existing powers who were opposed to its progress, were not rendered subservient to the Divine will, by a direct opposition to their political maxims, but while the indispensable duties of lawful obedience to governments were enjoined, a spirit adverse to every passion which could generate war was clearly to be deduced from the Gospel. Thus while Christianity recommended itself to the *consciences* of those who embraced it, all political interference on the part of its followers was disproved; for the Romans who so hardly endured the extinction of their idolatrous rites would not have tolerated an open declaration of *the unlawfulness of war;* it would have been no less than a threatened extinction of their political existence. Though 'all men' were called on to 'repent, believe, and obey the Gospel,' yet its universal adoption, especially in relation to *peace*, was declared to be far distant. Not only the persecutions which overtook its followers, but the spiritual usurpation of its name and authority which succeeded to these, were all *necessary* to preserve it in its original purity and simplicity among the few who have remained faithful throughout the lengthened period predicted. See Rev. XII. 6. In reference to which our Lord says, 'It must needs be that offences will come, but woe unto him by whom they come;' also, 'Think ye that I am come to send *peace* on earth, I tell you nay, but a *sword*:' yet he adds, on another occasion, '*All* they that take the sword shall *perish* by the sword.' And the numerous prophecies relative to the last days clearly evince, that the unrestricted favour of God shall not become universal, till the *work* of righteousness be *peace*,' or till 'the nations learn war no more.'

It has been almost ever the unjust and ruinous policy of Christian states to *separate* their governing maxims from the relative *duties* of their subjects. While the justice and policy of war,

therefore, are maintained, there must exist a tendency to perpetuate it, as peace can afford no security against ambitious projects. While narrow views of happiness and aggrandizing interests remain, a general unanimity of sentiment cannot be expected; for wherever the superiority of a Christian state is upheld by the numerous bearings of *national pride*, the results can be no better than what naturally arise from the prejudices of heathen policy. It need scarcely be observed, how completely these are at variance with the *unconfined motives* and *benevolent ends* of Christianity, the principles of which so many of its professors pretend to maintain!'

Courage in the cause of humanity, or in the subjugation of our passions, is truly heroic, and may afford us abundant exercise; but when blindly extended 'to destroy life,' and that with a view to preserve privileges by means which are inconsistent with the word of truth, assumes an aspect of voluntary heroism *incompatible* with the love of God, and the real interests and happiness of man. If also, as Christians, we believe in the certainty of future retribution, is not this *alone* a sufficient motive to restrain us from spreading death around, with heedless and unrelenting fury on the many who may be unprepared for the awful change; to *secure*, as it is fondly termed, those privileges, which at best are but the fleeting enjoyments of an uncertain existence? The principal aim of Christians who are firmly persuaded that 'the hearts of kings are in God's rule and governance' must be to 'lead quiet and peaceable lives;' they have experienced that 'rulers are not a terror to good works but to evil.' Well, therefore, may such rely on the protection of the Most High. See Isaiah LI. 12, 13, & Psalm XXXIII. 12—22.

Let it be maturely considered, that if the peace and security of mankind can never be effected on the principles of war, it is the duty of all good men to unite their utmost endeavours to propagate the principles of peace, relying for the issue on the Supreme Ruler in whose hand are the destinies of nations. This is all that can lawfully and peaceably be done; and as considerable progress has been already made among the principal denominations of the Christian profession throughout the world, it proves that there is nothing either visionary or impracticable in the design, especially as it is founded on the unerring accomplishment of prophecy.

To conclude, I can experience no motive sufficient to stimulate

me to expose my own life or the lives of my fellow-creatures for the instability and fluctuations of kingdoms and empires. The glory of this world is at best but vanity, and the highest degree of it cannot ensure me either such a measure of safety or happiness as may not *speedily experience a reverse.* How incomparably superior, therefore, are the enjoyments of peace, in the condition in which Providence has placed us, together with the pure and permanent delights of true religion!

The rapid incease of societies for the diffusion of Scriptural light and truth should encourage us to confide in the declarations of Holy Writ, and to persevere in the promotion of these principles among all nations; for whenever such principles shall become general, monarchs will no longer meditate aggressions against each other, but will, on the contrary, tender reciprocal aid to promote the peculiar advantages which their respective countries afford, in a word, to establish the happiness, the prosperity, and the glory of the world at large. No longer distracted by ambitious views of aggrandizement, those princes whose sway shall have been too extensive, will now strive to diminish rather than enlarge their territories, that they may the better secure the happiness of their people. Let us endeavour by every lawful means to hasten the accomplishment of that blessed period, when 'mercy and truth shall meet together,' when 'righteousness and *peace* shall kiss each other;' when judgment shall dwell in the wilderness, and righteousness remain in the fruitful field;' when 'the work of righteousness shall be *peace*, and the *effect* of righteousness *quietness and assurance for ever.*'

'O that those who preach to emperors and kings, to ministers of state, to senates, and to parliaments, would lift up their voice like a trumpet, and proclaim to them from the great Jehovah and from Jesus Christ,.....that the religion of the New Testament is a religion of peace!....What miseries does war bring on the bodies, and especially on the souls of men!....What blessings will not descend on the head and heart of the man who devotes himself to the destruction of this monstrous foe of human happiness!'

§. VII.

ON THE DEITY OF JESUS CHRIST,—THE PERSONALITY OF THE HOLY SPIRIT,—AND, THE SACRED TRINITY.

No rational being can doubt but that the attributes of the Supreme Being must be alike perfect or infinite,—so as that none can diminish the supremacy or efficacy of another. Thus the justice of God cannot be satisfied by the sinner, who is incapable of it. Infinite *mercy*, in the person of the Redeemer, has *atoned* by his sacrifice, to infinite justice, and so both attributes *remain perfect*. The *promise of grace* to render the sinner *capable* of a settled purpose of obedience, is *adjoined* to his faith in, or acceptance of this atonement: and, which being a perfect or *all-sufficient motive*, reclaims the worst of sinners from the dominion of sin, and subjects him to the dominion of grace. 'Can it be supposed that the prophets and apostles were commissioned, and that the Son of God was manifest in the flesh, died on the cross, and rose from the dead, *merely* to inform mankind, that the Lord approved honesty, temperance, truth, and kindness, and disapproved the contrary vices? or that the un-numbered testimonies which the Scriptures contain, to the *mysteries* of the divine nature, the person of the Redeemer, the work of redemption, and the influences of the Holy Spirit, may without any criminality, be disbelieved, derided, or reviled; provided men are moral in their conduct towards one another? and that God is equally pleased with those who thus affront his veracity, as with those who implicitly submit to his teaching, and credit his testimony? If this be the case, in what does the difference between the infidel and the believer consist?' The divinity and humanity of Jesus Christ are distinctly and frequently declared in Scripture, and it is easy to observe, how *gradually* our Lord adapted these doctrines to the minds of his disciples.

DEITY OF OUR LORD JESUS CHRIST

Compare Exod. III. 14, with John VIII. 58.—Exod. XIX. 3, 17, with Acts VII. 38, & Is. LXIII.—Verse 9 of Isaiah LXIII. with Judges X. 16, Exod. XXIII. 20, 21. XXXIII. 14, & Deut.

I. 31.—Isaiah IX. 6, & XLIV. 6, 24, & XLVIII. 12, 13, 16, & LIV. 5. Zech. II. 8, 9, 11. Acts XX. 28. John. I. 1, 3, 10, 14, 30 penult. & III. 13, 31, & V. 19 penult. 21, 23, & X. 18, 30, & XVI. 28. Rom. IX. 5 penult. Eph. I. 23. Phil II. 10, 11. Col. I. 15, 16, & 17, & II. 6—10. 1 Tim. I. 1. Titus I. 3, & II. 10, 13. 2 Peter I. 1. Heb. I. 8. 1 John I. 2, & V. 20. Rev. XXII. 13. Heb. VII. 3.

'The Evangelist St. John, mentioning a most extraordinary vision of Jehovah in his temple, with which Isaiah was favoured, declares that the prophet "then saw the glory of Christ, and spake of him."[1] 'Paul applies to Christ's coming to judgment what the same prophet had written of Jehovah swearing by him, self, that "every knee should bow down to him, and every tongue should confess to God."[2] 'Indeed the whole passage referred to, especially the last verse, "In Jehovah shall all the seed of Israel be justified, and shall glory," proves that Emmanuel was especially meant, in whom alone believers are justified and glory.'[3]

'Jehovah speaking to Moses, declared his self-existent, immutable, and eternal Deity, by saying, "I AM THAT I AM;" and ordered him to inform Israel,' "that I AM had sent him to them:" 'this Christ expressly applied to himself when he said to the Jews,' "Before Abraham was I AM."[4] 'Had he said, "before Abraham was I *was*," 'it would sufficiently have proved his pre-existence, as far as men believe him to be the truth, or to speak truth: but we cannot affix any meaning to the words as they now stand, unless we allow him to be the eternal God.'—'Whoever attentively compares the appearances of Jehovah to Abraham, Jacob, Moses, Joshua, Gideon, and many others, with the words of the Evangelist," "No man hath seen God at *any time*, the only begotten Son —hath *declared him*;' 'will be apt to conclude that all these were discoveries of that very person in the *the form of God*, who afterwards appeared in *the form of a servant*.

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[1] Isaiah VI. John XII. 39—41. [2] Isaiah XLV. 21—25. Rom. XIV. 9—12. [3] 1 Cor. I. 30, 31. [4] Exod. III. 14. John VIII. 58. See also Matth. III. 11—14. John I. 15, 16. III. 27—36 Compare Luke I. 16, 17, *with* Isaiah XL. 3, 4, 9—12, & Mal. III. 1.

'Again, Isaiah introduces Jehovah, saying,' "I am the First, and I am the Last, and besides me there is no God." 'This, Christ appearing in vision to John, expressly and repeatedly claimed to himself.'[1] "Fear not, I am the *First* and *the Last*: I am he that liveth and was dead, and am alive for evermore." ....'Jehovah claims it as his prerogative' "to search the hearts and try the reins:" 'and Christ most emphatically says, "And all the churches shall know that *I am He* which searches the reins and hearts."[2] 'Did any holy creature ever use such language? or would the holy Jesus, if he had not been '*one*' with the eternal Father?'

"Destroy," 'says Christ,' "this temple, and in three days I will raise it up again: but he spake of the temple of his body."[3] ....'As one with the Father, he had' "power to lay down his life, and *power to take it again*."....."No one," 'says he,' "knoweth who the Son is but the Father; neither knoweth any one who the Father is, save the Son, and he to whom the Son will reveal him."[4] 'Can any one deny this to be an assertion, that the Son is equally *incomprehensible* with the Father; and a declaration that all knowledge of God is erroneous, which is not learned by faith in Christ?'

'The works which Christ hath undertaken or performed, evince his Deity. He, "who *created all things*, and *upholds them* by the word of his power," "came a Light into the world," "to be the Light of the world," and to enlighten every man that cometh into the world."[5] "The *eternal Life*, which was with the Father," 'was manifested to be the life of men.'[6] 'He has engaged to prepare mansions in heaven for all his true disciples; to receive them to himself; to raise the dead by his word; to judge the whole world; and to destroy his adversaries' "with everlasting destruction, from his presence and from the glory of his power;" by which "he is able even to subdue all things unto himself."[7] 'But can any thing, except omnipotence and omniscience, fulfil these engagements?—The apostle speaks of Christians, as' "looking for

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[1] Isaiah XLIV. 6. Rev. I. 8, 11, 17, 18; II. 8; XXII. 13. [2] Jer. XVII. 10. Rev. II. 23. [3] John II. 19—21. [4] Matth. XI. 27. Luke X. 22. [5] John I. 3—9; VIII. 12; XII. 46. [6] 1 John I. 1—3. [7] 2 Thess. I. 7—10. Phil. III. 21.

the glorious appearance of the great God and our Saviour Jesus Christ:"[1] now the great God will not appear at the day of judgment, in his essence, (for "no man hath seen, nor can see him,") but Christ will appear as the great God our Saviour, and Judge, in his own glory, as Mediator, and in the glory of the Father; exercising all Divine perfections with sovereign authority, before the whole world. Indeed his language respecting that decisive season is uniformly majestic beyond expression, as every attentive reader must perceive.—He is likewise "exalted to *give repentance:*" he is "the Author and Finisher of *faith;*" and even, when he was "in the form of a servant," he had "power on earth to forgive sins." "He has the keys of death and the invisible world:" "Angels, principalities, and powers, are subject to him;" nay, they are "the angels of his power," and "all creatures serve him." —'Who then is this' "Son of David?" Is he not "the Son of God?" is he not the *Root* as well as the *Offspring* of David? who, for that reason,' "in Spirit called him his Lord," 'many ages before he became his Son: for he is' "the Lord of *all*," "the Lord of *glory*," and "the Prince of *Life*."

'All the angels of God were commanded to *worship* his incarnate Son: so when' "a door was opened in heaven," 'the whole angelic host is introduced as joining the company of redeemed sinners, in ascribing eternal honour and praise to' "the Lamb that was slain," 'in *union* with' "Him that sitteth on the throne."....

'Every Christian ought to join the saints of old, in saying,' "Unto him that loved us, and washed us from our sins in his own blood,—be glory and dominion for ever and ever. Amen."

'The Scriptures were written to recover men from idolatry to the worship of the true God: and that idolatry consists in worshipping such as' "*by nature* are no gods." What then shall we think of all the texts here adduced,' though but few among many other such passages, 'if Christ be not God? or what shall we say to John's conclusion of his first epistle, when, having mentioned Jesus Christ, he adds,' "This person (ουτος) is the true God, and eternal Life. Little children, keep yourselves from idols?"

[1] Tit. II. 13.

PERSONALITY AND DEITY OF THE HOLY SPIRIT: THE SACRED TRINITY.

'THE Christian dispensation is distinguished by the apostle as' "the ministration of the Spirit."...." The Comforter, which is the Holy Ghost, whom the Father shall send in my name, *He* shall teach you all things," says our Lord: 'and the personal pronoun (εκεινος) is used in this and several other passages, especially in the three first that follow:—John XIV. 26; XV. 26; XVI. 7—15.' Compare XVI. 13, with XII. 49; & XIV. 10. See John I. 32. 1 Cor. XII. 3. Eph. IV. 4. '1 Cor. XII. 11; & II. 10, 11. Rom. VIII 11, 14, 16, 26, 27.'

The powerful operation of the Holy Ghost, in our Lord's miraculous conception, rendered it proper to call him "the Son of God," even in respect of his human nature, Luke I 35. 'Ananias, by lying to the Holy Ghost, lied unto God: Christians are "the temple of God, and the Spirit of God dwelleth in them;" 'yea, they are' "a habitation of God through the Spirit."..... 'The very titles given to him confirm the same conclusion. He is called by way of eminence,' "the Holy Spirit," "the Spirit of holiness," "the Spirit of truth," "the Spirit of power," "the Spirit of promise," "the Spirit of wisdom and knowledge," "the Comforter," "the eternal Spirit."....When it is said, "that he divideth to every man severally as he willeth," his Divine sovereignty, as well as his personal volition, is declared to us.'

'The subject before us is of the greatest importance. Either Trinitarians or Anti-Trinitarians are idolaters: for they cannot both worship that God who reveals himself to us in Scripture; but one of them must substitute an imaginary being in his place. It is not therefore a subject to be decided by sallies of wit, ostentation of learning, or attempting to render one another odious or ridiculous. A sober, humble, teachable mind, disposed to believe the testimony of God, is above all things requisite in such enquiries: this should be sought by fervent prayer: and the Scriptures should be daily and diligently examined with an obedient and reverential mind.'....'Of what use is it to shew the distinct offices of the Father, the Son, and the Holy Spirit, in the work of our salvation; unless we, as lost sinners, depend on *the everlasting love and free mercy of the Father;* on *the atonement, merits, and mediation of*

incarnate Son; and on *the sanctifying grace of the Holy Spirit?* No outward administration of baptism can profit those, who are not made, by *the true baptism*, the spiritual worshippers and servants of "the Father, the Son, and the Holy Ghost." 'Nor can the pronunciation of the apostles' benediction save any man, who does not partake of the blessings pronounced, in the inward experience of his own soul.

'Whilst we disregard the charge of bigotry, in refusing all *religious* intercourse with Anti-Trinitarians, lest we should give a sanction to their heresy: let us protest against all attempts to injure them in their temporal interests. Every kindness is due to them as men, when they need it; many of them, as good members of society, are entitled to civil respect and commendation: and by this conduct we shall best silence the censures brought against our principles as intolerant; and prove that they enlarge the heart with the most diffusive philanthropy.'[1] See Isaiah XLVIII. 16; & LXI. 1. Matth. III. 16, 17; & XVII. 5; & XXVIII. 19. Gen. I. 2, 26. John XVI. 14, 15; & III. 34. Hebr. IX. 14. 1 John V. 7.

§. VIII.

INDEX OF REFERENCE TO SOME OF THE MORE INTERESTING AND IMPORTANT CHAPTERS THROUGHOUT THE HOLY SCRIPTURES.

*** Our Lord's Discourses, and other Chapters of more peculiar interest, are distinguished by a Star.

OLD TESTAMENT.

GEN. 1, 2, 3, 4, 6, 7, 8, 12, 13, 15, 18, 21, 22, 24, 27, 28, 31, 32, 33, 37, 39, 40, 41, 42, 43, 44, 45, 47, 48, 49, 50.——Exod. 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, 14, 15, 16, 17, 18, 20, 23, 24, 31, 32, 33, 34, 35, 40.——Leviticus 24, 25, 26.——Numb. 9, 10, 11, 13, 14, 16, 20, 21, 22, 23, 24, 32, 35.——Deuteronomy

[1] Scott's Essays.

1, 2. 3, 4, 5, 6, 7, 8, 9, 10, 11, 15, 18, 19, 28, 29, 30, 31, 32, 33, 34.——Joshua 1, 2, 3, 4, 5 6, 7, 8, 9, 10, 23, 24.——Judges 4, 5, 6, 7, 9, 11, 13, 14, 15, 16.——1 Samuel 1, 3, 4, 7, 8, 9, 10, 11, 12, 15, 16, 17, 18, 19, 20, 23, 24, 26, 28, 30, 31.——2 Samuel 1, 2, 3, 5, 6, 7, 9, 12, 15, 17, 18, 19, 22.——1 Kings 2, 3, 8, 9, 10, 11, 12, 13, 17, 18, 19, 22.——2 Kings 1, 2, 3, 4, 5, 6, 7, 20, 22, 23, 24, 25.——1 Chronicles 16, 17, 21, 22, 28, 29.——2 Chronicles 1, 2, 6, 7, 9, 10, 12, 15, 16, 17, 18, 20, 24, 25, 26, 29, 30, 32, 33, 34, 35, 36.——Ezra 1, 3, 4, 5, 6, 9.——Nehemiah 1, 2, 4, 5, 6, 8, 9, 13.——Esther 1, 2, 3, 4, 5, 6, 7, 8, 9.——Job 1, 2, 5, 7, 8, 11, 14, 19, 22, 23, 27, 28, 33, 35, 36, 38, 39, 42.——Psalms, 1, 2, 5, 9,* 16, 19, 23, 25,* 27,* 33, 34,* 36, 37 * 39, 40,* 42, 46, 48, 49, 50, 51,* 57, 62, 65, 66,* 72,* 80, 81, 84,* 86,* 88, 90,* 91,* 92, 94, 95, 102, 103,* 104, 107,* 115, 116,* 118,* 121, 122, 132, 135, 139,* 141, 144, 145,* 146, 147, 150.——Prov. 1,* 3, 4,* 8,* 11, 12, 13, 14, 15, 16, 19, 22, 24, 28, 29.——Ecclesiastes 1, 2. 5, 7, 8, 9, 11, 12.——Isaiah 1, 2, 5, 7, 9,* 11,* 12, 25,* 27, 32, 35,* 38, 40,* 41, 42,* 43,* 44, 45, 49,* 50, 51, 52, 53,* 54,* 55,* 58, 60, 61, 63, 64, 65,* 66.——Jeremiah 1, 2, 6, 7, 8, 10, 14, 17, 23, 26, 31, 32.—Lamentations 3.——Ezekiel 33, 34, 36, 37.——Daniel 2, 3, 4, 5, 6, 9, 10, 12.——Hosea 6, 11, 13, 14.——Joel 2.——Amos 5.——Obadiah 1.——Jonah 1, 2, 3, 4.——Micah 4, 5, 6, 7.——Habakkuk 3.——Zephaniah 3.——Haggai 2.——Zechariah 13, 14.——Malachi 3, 4.

NEW TESTAMENT.

The Four Evangelists—Matthew, Mark, Luke, and John.——Acts 2, 3, 4, 5,* 7,* 8,* 9,* 10, 12, 13, 16, 17, 20, 22, 23, 24, 26.——Rom. 2, 3, 4, 5,* 6, 7, 8,* 9, 10, 12,* 13, 14.——1 Corinthians 1, 2, 3, 10, 13, 15.——2 Corinthians 1, 4, 5,* 6,* 7, 8.——Galatians 1, 3, 5, 6.——Ephesians 1, 2, 3, 4, 5, 6.*——Philippians 1,* 2,* 3, 4.——Colossians 1, 2, 3.*——1 Thessalonians 2, 3, 4, 5.*——2 Thessalonians 1, 2, 3.——1 Timothy 1, 2, 4, 6.*——2 Timothy 1, 2, 3, 4.——Titus 2, 3 ——Hebrews 1, 2,* 3,* 4,* 6, 8,* 10,* 11, 12,* 13.* ——James 1,* 2, 3, 4, 5.——1 Peter 1, 2,* 3, 4, 5.——2 Peter 1, 2, 3.*——1 John 1, 2, 3,* 4, 5.——Revelation 1, 2, 3, 21, 22.'[1]

[1] Portessian Index.

§. IX.

ORIGIN OF ADULT SCHOOLS.

'On the 13th of February, 1812, the Bristol Auxiliary Bible Society held their second anniversary meeting at the Guildhall; a number of interesting letters were read from its correspondents. One of them, which gave a list of persons who did not possess the Holy Scriptures, contained the following sentence—"*We have been necessarily obliged to omit a great number of poor inhabitants who could not read, and are therefore not likely to be benefitted by the possession of the Bible.*" This attracted the attention and awakened the commiseration of WILLIAM SMITH.—On the 17th, a poor man requested Smith to procure him a Bible; and he being for some time at a loss to know of whom he could obtain one, determined, on the following day, to apply to STEPHEN PRUST, (a very respectable merchant in this city, and a member of the Auxiliary Bible Society's Committee,) who humanely gave him a Bible. This business being effected, W. Smith embraced the present favourable opportunity of disburdening his mind to a man who was alive to the claims of piety and poverty.....It was at this time, and to this friend of humanity and religion, he first opened his heart upon the subject of instructing the adult poor to read the Holy Scriptures,.....and who kindly promised that he should not want for assistance, as the Auxiliary Bible Society would aid his endeavours by donations of the Scriptures for the use of the Schools. The heart of Smith was now too full to admit of procrastination; he lost no time; he entered the very next day on this new field of labour, with uncommon industry and zeal.....The first man entered on the list of learners was WILLIAM WOOD, aged sixty-three; the first woman, JANE BURRACE, aged forty. Two rooms, free of expence, were sought for and obtained the same evening; after which, two persons who had been formerly employed in teaching in charity schools for children, were applied to, who readily undertook to conduct the two intended schools, one for men and the other for women.....In the course of a few weeks, a few friends to the cause of religion, of humanity, and of the poor, met William Smith, and formed themselves into a

society, under the title of—"An Institution for instructing Adult Persons to read the Holy Scriptures;" and in order to extend their usefulness, entered into a subscription, amounting to £14 10*s.* 6*d.* ....They also resolved upon twelve rules for the future regulation of the Society and of the Schools. These rules they printed to give publicity to their undertaking.—And to interest the feelings of their fellow-citizens, and induce them to step forward in support of this infant institution, they prefixed to this pamphlet some introductory remarks, calculated to make a strong impression on the minds of the benevolent; a number of whom entered into their views, and lent their friendly assistance. At the time of this publication they inform us that there were "above eighty adult persons learning to read, under the direction of six conductors, and thirty teachers." [1]

§. X.

PORTIONS OF THE OLD AND NEW TESTAMENT WHICH MAY BE PROFITABLY COMMITTED TO MEMORY.

Genesis, III. & XLIX. 1—27.

Exodus. Song of Moses at the Red Sea, XV. 1—18.

Numbers. Balaam's Parables;—First—XXIII. 7—10; Second—XXIII. 18—24; Third—XXIV. 2—9; Fourth—XXIV. 15—24.

Deuteronomy. The Song of Moses which displays God's mercy and vengeance, XXXII.—The majesty of God, the blessing of the twelve tribes, the excellency of Israel, XXXIII.

1 *Samuel.* Hannah's Song, II. 1—10.

2 *Samuel.* David's faith in the promises of God, XXIII. 1—5.

Job. The certain blessing of repentance, XI. 13—20.—Exhortation to repentance, XXII. 21—30.—Sincerity and hypocrisy, XXVII. 3, 4, 6, 8, 9, 10.

Psalms. The happiness of the godly, the unhappiness of the ungodly, I.—Sacrifice of the Messiah, XXII.—Prophecies relative

[1] 'History of Adult Schools,' by Thomas Pole, M. D.—1814.

to the kingdom of Christ, II. XLV. LXXII. LXXXIX. 1—36. XCV. XCVI. XCVII. XCVIII. CII. 15—22. CX.—The glory of God manifested in his works and in his love to man, VIII. XIX.——Confidence in the Lord's grace, XXIII. XXXIV. LXIII. 1—9.—XXXVI. 5—12. XXXVII. XXXIX. XLIX. LXIII. CIV. CV. 1—5. CXI. Various parts of the CXIX.—The benefits of the communion of saints, CXXXIII.—CXXXVIII. CXXXIX. 1—18, 23, 24. CXLV. CXLVI.

Proverbs. The admonitions of wisdom, I. 20—33. II.—Precautions of wisdom, VII.—The excellence of wisdom, VIII.

Isaiah. I.—Prophecies relative to the kingdom of Christ, II. 2—4, 11—22. IV. 2—6. XI.—Judgments of God on the daughters of Israel, for their pride, and for the vanity of their apparel, III. 16—24.—Restoration of Israel from their afflictions, XVIII.—The terrible judgments of God, during which he will advance his kingdom, XXIV. XXV. XXXIII. XXXIV. XXXV.—Prophecy of free redemption through Christ; description of his character, passion, and death, LII. 13—15. with LIII.—LIV. LV. LX. LXI. LXII. 1—3, 6—12. LXIII. LIV. 1—8.

Jeremiah. Restoration of Israel, III. 12—19. XXX.—Trust in man is cursed, XVII. 5—14.

Lamentations, III. 22—33.

Ezekiel. Restoration of Israel, XXXVII. 21—28.

Daniel, VII. 17—28.

Hosea. Dispersion and restoration of Israel, V. 14, 15. VI. 1—6. XIV.

Micah. The glory, peace, kingdom, and victory of the church, IV. 1—4, 6—8, 11—13.—The birth of Jesus Christ, &c. V. 2—7, 15.

Zephaniah, III. 8—20.

Zechariah, II. 4—13. III. XII. 6—14; with XIII. 1.—Death of Jesus Christ, his kingdom, &c. XIII. 7—9. XIV.

Malachi, III. 1—6. IV. 1—3.

NEW TESTAMENT.

Matthew. Our Lord's sermon on the mount, V. VI. VII.—Parable of the sower, XIII. 3—9, 18—23.—Parable of the tares, XIII. 24—30, 37—43.—XVIII. 1—4, 21—35.—Accomplishment of the last days, XXIV. with Mark XIII. and Luke XXI.

—Parables of the ten virgins and talents, and description of the last judgment, XXV.

Mark, IV. 24—29. X. 23—27.

Luke, I. 46—55, 67—79. II. 28—35. X. 38—42. XII. 15—21, 32, 35—48. XIII. 6—9, 23—30. XIV. 12—14. XVI. 19—31. XVIII. 1—9, 15—17. XXIV. 13—35, 44—53.

John, I. 1—5, 9—18. III. 14—21. V. 24—29. VI. 35, 37—40, 44—64. XV. 1—14, 17, 18.—Our Lord's last prayer for his disciples, XVII.

Acts, XVII. 24—31. XX. 17—38. XXVI. 1—29.

Romans, III. 10—31. IV. V. VI. VII. VIII. XII. XIII.

1 *Corinthians*, II. VI. XIII. XV. 51—58.

2 *Corinthians*, III. 7—18. IV. V.

Galatians, III. 9—29. V. 16—26. VI. 1—10, 15—18.

Ephesians, I. 3—23. II. III. 8—21. IV. V. 1—21. VI. 10—18.

Philippians, II. 1—16. III. 13—21. IV. 4—9.

Colossians, I. 9—29. II. 6—19. III. 1—17.

1 *Thessalonians*, IV. V. 14—24.

2 *Thessalonians*, II. 1—12.

1 *Timothy*, IV. 1—5. VI. 6—12, 17—19.

2 *Timothy*, III. 1—5.

Hebrews, I. II. 1—4. IV. VI. 1—12. X. 19—31, 35—39. XII. 1—15, 25.

James, I. 1—12, 19—27. II. 14—26. III. IV. V.

1 *Peter*, I. 3—25. II. 1—17. III. 8—18. IV. 1—11. V. 5—11.

2 *Peter*, I. III. 2—18.

1 *John*, II. 1—6, 9—17, 20—29. III. IV. 7—21.

Jude, 3—25.

Revelation, III. 7—22. XXII. 6—21.

§. XI.

THE FOLLOWING PASSAGES MAY BE ADVANTAGEOUSLY WRITTEN ON THE BLANK LEAVES OF BIBLES AND TESTAMENTS, BY PIOUS PERSONS WHO CIRCULATE THE SCRIPTURES.

See Nehemiah VIII. 8. Isaiah XXIX. 8—19. John V. 39. Acts XVII. 11. John VII. 17. Psalm I. 2 Corinthians IV. 3, 4, 5.

TO BE COMMITTED TO MEMORY.

Deut. XXX. 11—15, with Rom. X. 1—17. Rom. III. 10—31. Isaiah LII. 13—15, with LIII. Isaiah LV. Psalm XIX. 7—11. XXII. Prov. I. 20—23. II. VIII. Matth. XIII. 3—9, 18—30, 37—43. Rom. XII. 1 Cor. XIII. Col. II. 6—12. III.

Or,—

Deut. &c. as above; Isaiah, &c. as above. Psalms XXII. CI. CIII. CIV. CXLV. Mark IV. 3—29. Rom. III. 10—31. 1 Cor. XIII. Gal. III. 1 John II. 1—6. Hebr. III. 12—19. IV. John XII. 48.

Or,—

Job XXII. 2—5, 21—30. XI. 13—20. Isaiah LV. Psalm XIX. 7—11. XXXVII. Mark IV. 3—29. Phil. III. 7—21. John III. 1—21. Phil. IV. 4—8. Col. II. 6—12. III. Hebr. III. 12—19. IV.

Or,—

Deut. &c. as above; Isaiah, &c. as above. Psalm XXII. XCV. XCVI. XCVII. XCVIII. Luke VIII. 4—15. John VI. 47—58, 64. Rom. XII. 1 Cor. XIII. Eph. VI. 11—17. Rev. III. 15—22.

Matth. V. VI. VII. Luke VIII. 4—15. Hebr. XI. XII. 1, 2. with James II. 14—26. Eph. VI. 11—17. John XIV. 23. 1 John II. 5.

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§. XII.

PLAN OF A SOCIETY

FOR

READING AND HEARING THE HOLY SCRIPTURES;

CONSTITUTED SO AS TO COMPRISE THE WHOLE OF THE ADULT POPULATION OF TOWNS, VILLAGES, &c.

RULES.

1. The governing object of this Society shall be, to promote as extensively as possible a knowledge of the Holy Scriptures, and to excite the most serious practical attention to the doctrines and precepts of the Gospel: its collateral objects shall be to facilitate the means of general information and of independence among the middle ranks of society; and to promote the education, and better the condition of the poor.

2 The affairs of the Society shall be managed by a committee, to consist of a president, two vice presidents, a treasurer, three secretaries, and twenty-four other members, to be chosen annually, and that any ten of them be competent to act.

3. The committee shall hold meetings on the first ———— in every month, and at such other times and such places as they shall think fit.

4. Twelve collectors and twelve visitors shall be chosen annually, at least half the number of whom shall be females.

5. The treasurer's, secretaries', readers', visitors', and collectors' books shall be open for inspection to the committee at the above monthly meetings.

6. The committee and officers shall be charged with the formation and establishment of private domestic associations among the several classes of Society for Reading and Hearing the Holy Scriptures.

7. The following *proportion* shall be observed in regard to the number of members constituting this Society and its committee:— a population consisting of 720 persons, exclusive of childreu under thirteen years of age, shall be formed into twenty-four separate as-

sociations, not exceeding thirty persons in each, to be held in as many private dwelling-houses, at eligible distances from each other, and for which licenses shall be procured. Two of such reading assemblies shall consist of the magistrates, their families, and other inhabitants of the town, village, &c. who are principal in rank or authority; seven of the next or middle classes; five of domestics or servants; and ten of the poor and labouring classes.

8. Every member subscribing one guinea per annum, shall be entitled to purchase a Bible, or Testaments, from the Society to one-third the amount of his annual subscription, at the lowest prices fixed by the Society.

9. Every member subscribing two guineas per annum, shall be entitled to purchase Bibles and Testaments from the Society, to one-third the amount of his annual subscription at the Society's lowest prices.

10. Every subscriber of twenty guineas at one time shall be a member for life, and entitled to the privilege of a subscriber of one guinea per annum.

11. Every member subscribing five guineas per annum shall have the privilege of nominating a candidate to the office of reader to the poor, whenever a vacancy occurs, subject to the approval of the committee.

12. Every member subscribing six guineas per annum shall be a governor.

13. Every subscriber of Fifty Pounds at one time, or who shall, by one additional payment increase his original subscription to Fifty Pounds, shall be a governor for life.

14. Governors shall be entitled to attend and vote at all meetings of the committee, to purchase Bibles and Testaments to the amount of two pounds annually, at the Society's cost prices, and to nominate a member to be free of subscription to a Reading Association of Servants or of the Poor, once in five years, or if of the other Associations, once in fifteen years.

15 An executor paying a bequest of Fifty Pounds shall be a member entitled to the privilege of a subscriber of five guineas, or of One Hundred Pounds, a governor for life.

16. The members of the two upper Associations shall pay at least two guineas each per annum, and of each of the said Associations, *the members* shall alternately pay three guineas each per annum.

17. Half the number of the members of each Association of the middle classes shall pay, alternately with the other half, at least two guineas per annum, to commence with the senior members.

18. Servants and the poor shall be constituted members of this Society, on condition that each person who does not possess a Bible pay a weekly subscription of one penny to a Bible Association till the same be obtained; and further, that the said persons pay each one shilling on being registered members of the Society.

19. Servants and the poor shall pay a monthly subscription, the former of *5d.* the latter of *3d.* each, into the hands of the Readers, at the first reading assembly after their subscriptions become due; which if omitted more than twice they shall be entitled to none of the pecuniary advantages of the institution.

20. An approved order or method of reading the Holy Scriptures, wherein the essential doctrines of the Gospel and the duties of the Christian life shall be frequently declared, will be appointed by the committee.

21. There shall be twelve Readers, and the gentlemen and ladies who volunteer their services to this end for the poor, shall, for the time being, be privileged as free members, or as subscribers of one guinea per annum.

22. The readings, which shall not continue longer than from half to three quarters of an hour, shall be conducted, for any period fixed upon, between the hours of seven and nine in the evening, on two evenings in the week, to be determined by the master or mistress of the station, together with the Reader; and the latter shall read at two stations on the same evening.

23. The assemblies shall commence by singing a psalm or hymn, and shall terminate by prayer: and the readers shall make explanatory remarks; for which they must be previously acknowledged competent by the committee at their monthly meeting, or by a declaration to the association when assembled, made by any two of the ministers in connection with the Society.

24. A list of the names of the members of each association shall be kept by the reader, and the alterations which occur, in regard to change or number, shall be presented in writing to the committee at their monthly meetings. The reader shall also deliver a monthly list of the members' names to the master or mistress of the station.

25. A power shall be invested in the committee to dispense with the services of any reader who shall be found guilty of inconsistent conduct as a Christian, of frequent absence from the assemblies, or of an attempt to introduce doctrines discordant with the Gospel.

26. Considering that the principal advantages of the Society must depend on the faithful and assiduous discharge of the readers' office, those who continue ten years in office shall be entitled each to a grant of five acres of uncultivated land, not exceeding the value of ten pounds per annum; the situation being within the boundaries of the kingdom, to be determined by the committee, and the said lands to be awarded to them, their heirs, and successors for ever, on condition that they become annual subscribers to the Society, of not less a sum than ten shillings per annum for life.

27. Readers who from unforeseen circumstances shall not be able to complete the period of ten years in the discharge of their office, shall be recompensed as follows:—For one year, or in the proportion for any part thereof, £1; for two years, £3; for three years, six guineas; for four years, £10; for five years, thirteen guineas; for six years, £18; for seven years, £22 10*s.*; for eight years, £28; and for nine years, and under ten, £35.

28. The masters or mistresses of the stations where the upper and middle classes assemble, shall be free members of the Society, and if required, shall be furnished with a Bible, having marginal references, at half the cost price. The master or mistress of the reading stations of servants and of the poor, shall likewise be free members; they shall be furnished with a Bible if required, and receive five shillings each per annum.

29. One member each, of the two upper associations, (to be chosen by lot) shall receive six acres of uncultivated land, value not exceeding ten pounds per acre, at the expiration of every ten years, the situation being within the boundaries of the kingdom, to be determined by the committee, and the said lands to be awarded them, their heirs, and successors for ever, on condition that they become annual subscribers to the Society of not less a sum than one guinea per annum for life. The same persons shall not be eligible to receive lands a second time.

30. Ten members from among the associations of the middle classes, (to be chosen by lot) shall each receive five acres of un-

cultivated land, value not exceeding ten pounds per acre, at the expiration of every ten years, the situation being within the boundaries of the kingdom, to be determined by the committee, and the said lands to be awarded them, their heirs, and successors for ever, on condition that they become annual subscribers to the Society of not less a sum than ten shillings per annum for life. The same persons shall not be eligible to receive lands a second time.

31. Any three members out of *each* association of servants and of the poor, whose conduct shall be proved to be exemplary as genuine Christians, for domestic virtues, industry, upright dealing, and regular or frequent attendance on public worship, and the reading assemblies for five years, shall, at the instance of five members of the Society, and three members of the committee, be presented before the committee, at their anniversary meeting, and one of them shall be chosen by lot, to be received and registered as a free member of the Society, (i. e. as a subscriber of three pence per month) for the year ensuing; and should the conduct of said person continue to be exemplary as before for five years longer, the grant of three acres of uncultivated land, situation determinable by the committee, being within the boundaries of the kingdom, shall be awarded to him, his heirs, and successors for ever, on condition that they become annual subscribers to the Society of not less a sum than three shillings per annum for life. The same persons shall not be eligible to receive lands a second time.

32. At the expiration of every ten years, eight additional acres of uncultivated land, shall be divided between four members of the associations of servants and of the poor, by lot, situation determinable, &c. as above, which shall be awarded to them, their heirs, and successors for ever.

33. The Society shall confer proportionate rewards of from two to twenty guineas, together with a Bible and Testament, on servants who shall have continued in the same family from two to twenty years or upwards, and who shall be recommended for obedience and strict fidelity, on a satisfactory attestation made by their masters or mistresses.

34. The visitors shall call on the poor as frequently as circumstances will permit: their principal care shall be to make them-

selves acquainted with their real wants and distresses, and to represent urgent cases to the consideration of the committee at their monthly meetings: likewise they shall afford them spiritual consolations, and frequently read to them the Holy Scriptures.

35. The visitors shall divide the town and vicinity into twelve districts, and on the first ——— in every quarter, shall call on the poor members who have been supplied with the Scriptures from this or other Societies, for the purpose of ascertaining the use they make of them, and to exhort them to a diligent study thereof: they shall also recommend the best mode of preserving them from abuse.

36. The sum of nine pounds per annum shall be allotted for the relief of the sick and helpless members of each association of servants and of the poor in weekly portions, proportionate to the extent of said sum; and on a written application signed by two visitors and two gentlemen of the committee, the same shall be paid on application being made to the secretary by one of the nearest relatives of the sick, in company with one of the visitors.

37. The Society shall form a depôt of ready made clothes and linen, to the amount of twenty pounds annually, to be applied as shall seem meet, on report of the visitors, for the use of the children of poor house-keepers who have six or more at home under the age of ten years, and for poor lying-in women, being members.

38. The sum of five guineas each shall be annually bestowed in aid of an outfit for four poor apprentice boys, being members, in the order of application, and shall be paid on the expiration of the first six months of their apprenticeship.

39. The committee shall be charged to provide as many copies each as shall be deemed expedient of, the most useful periodical and other religious publications, together with the best elementary books of general knowledge, for the use of the Society; for which the annual sum of of Twenty-Five Pounds shall be allotted, and they shall, to this end, correspond with the General Knowledge Society of London. The works so purchased, shall be sold at the end of every three years, unless such as the committee shall deem desirable to be retained. These shall be formed into a library for the perpetual use of the members. The Society shall issue printed regulations for the circulation of these books.

40. Any three members who will each annually teach fifteen or

more adults to read the Scriptures with facility, shall give previous notice of their intention, together with a list of the names of such persons to the committee, and shall receive the sum of Four Pounds each per Annum, on the examination of each of the said persons by any three or more gentlemen of the committee.

41. Any three members who will each annually instruct twenty children, or upwards, under seventeen years of age, in reading, especially in reading the Scriptures, and committing to memory select portions thereof, in writing, and the common rules of arithmetic, shall receive the sum of Four Pounds each per annum, subject to the same regulation as in the preceding rule: the books made use of shall be chosen by the committee.

42. Every member of an association of servants or of the poor above the age of twenty years, who from attendance at an adult school, or otherwise, has learned to read the Sriptures with facility from the date of that period, and who places the sum of Three Pounds annually, and in addition to every former such sum, in a Savings' Bank, shall, during his continuance of the same, be a free member.

43. Every member of an association of servants or of the poor, who has been educated by the British and Foreign School Society, or by other means, to the extent proposed by that Society, and who places the sum of Three Pounds annually, and in addition to every former such sum, in a Savings' Bank, shall, during his continuance of the same, be a free member.

44. Ten Pounds shall be allotted annually towards the support and encouragement of Sunday Schools.

45. Tracts purchased from the Religious Tract Society, and subject to the previous approval of the committee, shall be annually distributed by the readers at each Association of Servants and of the Poor to the amount of Six or Seven Shillings, to be presented to those only who can read.

46. Every member of the upper and middle Associations who can prove that he has become a subscriber to the British and Foreign School Society, and to the formation and support of Adult Schools, to the amount of Five Guineas per Annum, shall, as long as he continues the same, be required to subscribe but One Guinea per Annum to the Society, be entitled to purchase Bibles and Testaments to one-fifth the amount of an Annual subscription

of Two Guineas, and shall further have the privilege of nominating a candidate for the office of reader to the Poor, whenever a vacancy occurs, subject to the approval of the committee.

47. Every member who contributes Five Guineas per Annum to the Society for the Conversion of the Jews to Christianity, the ——— Missionary Society, or, the Continental Society, shall be required to subscribe but One Guinea per Annum to this Society.

48. Every Minister of the Gospel who resides within the circuit of the Society, shall be entitled to attend and vote at all meetings of the committee.

49. The readers and collectors are the only officers of the Society who shall receive any emolument therefrom, beyond what may be obtained as members of the upper and middle Associations.

50. The committee shall have the power to nominate such members as have rendered essential services to the Society, or, who have been remarkable for piety, domestic virtues, honourable dealing, and regular or frequent attendance on public worship and the Reading Assemblies, members for life, or governors for life.

51. The committee shall also have the power to nominate honorary members from among strangers or foreigners who shall have considerably promoted the objects of the Society.

52. The Scriptures shall be circulated without note or comment, and be purchased from the British and Foreign Bible Society.

53. In the event of any excess of revenue to the Society, the same shall be funded annually, and further purchases of uncultivated lands shall be made previous to the expiration of every tenth year, to augment the acquisition of lands to a greater number of the members, in the proportion established.

54. The committee and officers of the Society, shall be elected annually; and those who have most frequently attended the monthly meetings, or, who have been zealous and constant in the performance of their office, shall be eligible to be re-elected for the ensuing year.

55. The president, treasurer, and secretaries, shall be considered ex-officio members of the committee.

56. At the annual meeting of the Society, the committee shall

deliver a report of the proceedings and of the state of the Society, together with an audited account.

57. At the general meetings and meeting of the committee, the president, or, in his absence, the treasurer, or in his absence, such member as shall be voted for that purpose, shall preside at the meeting.

58. The Society shall reprobate any attempt that may be made to form religious controversy, or party spirit among them, as tending to subvert its constitution and utility, and which will, therefore, be guarded against with the utmost circumspection;—its primary object being to promote a spirit of READING and HEARING the DIVINE ORACLES with reverence and understanding;—confident that from *this source alone* are derived the highest interests of man,—his present 'peace, joy, and hope,'—his future 'glory, honour, and immortality.'

ESTIMATE OF THE ANNUAL REVENUE OF THE SOCIETY.

	£.	s.	d.
Subscription of the two Upper Associations	159	0	0
Ditto——————Middle ditto	307	0	0
Ditto——————Poor ditto	55	15	0
Ditto——————Servants' ditto	42	10	0
Profit on sale of Scriptures and Books, at least	5	5	0
	£569	10	0

ESTIMATE OF THE ANNUAL EXPENDITURE OF THE SOCIETY.

For the Purchase of Uncultivated Lands (to be funded)	169	0	0
Relief of Sick and Helpless Poor	135	0	0
Average of Rewards for Servants, say	50	0	0
Expences incurred in carrying on the operations of the Society, say	40	0	0
Average of Loss by Free Members	37	0	0
Purchase of Bibles £28, of Testaments £5	33	0	0
Books of General Knowledge	25	0	0
In aid of an Outfit for Four Poor Apprentices	21	0	0
Ready made Clothes and Linen for Poor Children, and for Poor Lying-in Women	20	0	0
Teaching Forty-five Adults	12	0	0
Ditto——Sixty Children	12	0	0
Support and Encouragement of Sunday Schools	10	0	0
Religious Tracts	5	0	0
	£569	0	0

OBSERVATIONS.

The preceding plan might be deemed too comprehensive in its design, were the abodes of ignorance and vice fewer in number; but so various are the wants and calls of humanity, that the widest efforts of benevolence are insufficient to dissipate the existing evils.

The mere possession of the Bible cannot ensure its habitual perusal, much less the love and study of it. Doubtless there are towns and villages which have been fully supplied therewith; but were the houses of the inhabitants severally visited, perhaps not many instances would occur wherein the *study* of the Scriptures was apparent, whilst in others the sacred treasure would be found regarded as an object of indifference.

The baleful and unchristian influence of party spirit, might, it is presumed, be excluded from this, as it has been from other societies, by a general co-operation. No compromise of principle should be required or tolerated; and it may be easily observed, that the proposed pecuniary sacrifices would be *outweighed by superior advantages for every member.*

The existence of the various denominations of Christians could oppose no real obstacle to the general advantage to be derived from these institutions. The readers, similar to the agents of the Continental Society of London, should be men 'who have in view the establishment of no distinct sect or party, but the "preaching only of Jesus Christ and him crucified," so that they might find a ready access, through grace, to the hearts of their hearers, and recommend themselves and the societies to every man's conscience in the sight of God.'

Modifications of some of the rules would no doubt be adopted in various instances, but these should not be opposed to the general benefit, which would result from attention to the fundamental designs.

It will be seen that the principal temporal object is the acquisition of lands, than which there is nothing more ardently desired by, or more truly desirable for the generality. Agricultural pursuits and improvements are necessary to the welfare and prosperity of nations, congenial with the peaceful spirit of the Gospel, and in accordance with the fulfilment of prophecy, when 'the

earth shall yield her increase, and God, even our own God shall bless us.'

Let the enemies of vital Christianity who disregard the exertions of genuine philanthropy, be abashed, when it is considered that *they alone* form the real obstruction to the universal happiness of their fellow creatures. And, on the other hand, let sincere believers rejoice in the confident assurance that Christianity has sufficient power to overcome the opposition of its bitterest enemies, and ultimately to establish its empire throughout the world.

Christians of different denominations, as they acknowledge but *one* 'Captain of their salvation,' must *unite* under his banners, must wage an active and irreconcileable warfare with the 'Prince of darkness,' oppose the abettors of irreligion and crime with the spiritual weapons of the Gospel, and their efforts will one day be crowned with unmingled success. And as it is the nature of moral good to expose the effects of moral evil,—as it is the nature of truth to elicit the deceptions of falsehood,—or as peace is often procured amidst the noise and tumult of discord,—so it is the peculiar province of Christianity to elicit and distinguish every species of human depravity, and ultimately to 'bring in everlasting righteousness;'—when 'the spirit' shall 'be poured upon us from on high;' when judgment shall dwell in the wilderness, and righteousness remain in the fruitful field;' when 'the work of righteousness shall be *peace;* and the effect of righteousness *quietness and assurance for ever.* [1] The author earnestly indulges the hope that the principal inhabitants of such towns as have already become illustrious for their devotion to the cause of religion, will afford the bright example of a speedy and well-directed union for the *establishment of the proposed societies.* Let them by these means, give a most impressive lesson to the world, of the value, the importance, the necessity of the Scriptures; and we may reasonably look forward to the erection of similar institutions throughout every town and village in the kingdom, or wherever Bible Societies have exercised their happy influence.

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1 Dan. IX. 24; Isaiah XXXII. 15, 16.

§. XIII.

REFERENCES TO PASSAGES OF SCRIPTURE ON VARIOUS IMPORTANT SUBJECTS.

'God hath promised us the light of his Spirit.'

'Psalm XXV. 8, 9, 12.	Luke XI. 13.
——— XXXII. 8.	John VI. 45.
Isaiah XLVIII. 17.	—— XIV. 26.
—— LIV. 13.	—— XVI. 13—15.
—— XLII. 7, 16.	Heb. VIII. 10, 11.
Mic. IV. 2.	James I. 5.'

'Whoever sincerely seeks the truth shall be instructed, and the Lord will open his eyes.'

'Ps. XXV. 14. Prov. III. 32. Matth. XI. 25. Luke XXIV. 45. Acts XXVI. 18. 1 Cor. II. 10, 14. 2 Cor. IV. 6. Eph. IV. 21. 1 John II. 27.'

REPENTANCE.

'Repentance, *necessary*, Luke XIII. 3; XXIV. 47; Acts II. 38; III. 19; XVII. 30; XXVI. 20; 2 Peter III. 9.

Wherein it consists, 1 Kings VIII. 47; Ps. LI. 17; CXIX. 59; Ezek. XVIII. 21; XXXVI. 31; Hos. XIV. 1; Joel II. 12, 13.

Exhortation to it, Lev. XXVI. 40; Deut. XXX. 1; Isaiah I. 16; Jer. III. 12; XXVI. 3, &c.; Ezek. XVIII. 30; Hos. VI. 1.

If genuine, will obtain pardon, Deut. IV. 29; XXX. 1—3; Prov. XVIII. 13; Isaiah LV. 6, 7; Jer. XVIII. 8.'

Promises of forgiveness, 2 Chron. VII. 14; Prov. XXVIII. 13; Isaiah I. 18; Mark I. 4; Luke III. 3; Acts XIII. 38; Col. I. 14; Hebr. VIII. 12.

To be sought in prayer with the whole heart, 1 Chron. XXVIII. 9; Ps. CXIX. 2; Jer. XXIX. 13; 1 Thess. V. 17.'[1]

JUSTIFICATION.

John V. 24; Acts X. 43; XIII. 38, 39, 47, 48; John VI 28, 29; Rom. III. 20—22, 26, 27, 30; Hebr. VII. 19; Gal. III. 6—11. Rom. X. 4—13, 17. John VI. 47; Hebr. VII. 24, 25;

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1 Peter I. 5, 13; John III. 14—21; Gen. XV. 6; Rom. IV. 1—8. Hebr. X. 38, 39; 1 Peter II. 6; John XI. 25, 26, and XII. 46—50; John III. 23; 1 Peter I. 3—9; Phil. III. 8, 9; 2 Tim. I. 9, 10; 2 Thess. I. 11, 12; Mark XVI. 15, 16; John VII. 37—39; XX. 29; Acts VIII. 37, 39; Rom. IV. 2, 5, 25; V. 1, 9, 16, 18; VIII. 27—34, 36—38. 1 John V. 5; Gal. II. 16—21; III. 11, 24; Rom. IV. 11, 12, 16; Gal. III. 21, 22. Isaiah LIII. 11. See Eph. II. 8—10; John III. 14—21; Rom. I. 16, 17.

SANCTIFICATION.

1 John I. 6, 7, 9; Acts X. 15; XV. 7—9; 1 Peter I. 2; Acts XXVI. 18; 1 John IV. 13; 2 Cor. I. 21, 22; V. 1—7; Acts IX. 31; XX. 32; Gal. V. 16—24. Eph. I. 13, 14; 2 Thess. II. 13; John III. 6; IV. 14; Hebr. IX. 14; 1 John V. 6, 8; Eph. IV. 7, 14, 15; 1 John II. 5, 27. 1 John V. 10; Rom. V. 20, 21; 1 Cor. 1, 30; VI. 11; 2 Cor. IV. 16; Rom. XV. 13.

FOR THE CONSOLATION OF BELIEVERS

‘ Rom. V. 1, 2, 9—11.
——— VIII. 15, 16, 37, 38.
2 Cor. I. 21, 22.
——— V. 1.
Eph. I. 11—14.
Col. I. 12, 14.
Hebr. X. 34, 35, 39.
1 Peter I. 3—9.
——— II. 9, 10, 25.
1 John III. 2, 14, 19, 24.
——— V. 13, 19, 20.’

‘ Ps. XXXVII. 23, 24; Prov. XXIV. 16; Isaiah LIV. 7—10; Mic. VII. 8; John X. 27, 28, 29; XI. 26; Rom. VIII. 36—38; 1 Cor. I. 8; Phil. I. 6; 1 Thess. V. 23, 24; Hebr. X. 39; Jude 24; 1 Peter I. 5.

FOR THE CONSIDERATION OF MINISTERS OF THE GOSPEL.

Matth. V. 10, 11; John XV. 18—20; 2 Tim. IV. 5; 1 Cor. II; 2 Cor. III. 6; Isaiah LVIII. 1; LXII. 6, 7; Gal. I. 10; Col. I. 28; 2 Tim. IV. 2. Luke XIX. 10; 1 Cor. IX. 19—22; 2 Cor. IV. 1, 2; Jude 3; Acts VI. 4.

FOR THE CONSIDERATION OF THEIR FLOCKS;

Selected by Mr. Bost, a faithful Minister of the Gospel in Germany.

1 Cor. V. 11—13; 2 Tim. III. 1—5; 2 Cor. VI. 14—17; 1 Tim. VI. 3—5; Tit. III. 10, 11; Rom. XVI. 17, 18; Rev. II. 2; 2 John 9—11. Matth. VII. 15—20.

‘ Those who are saved, are saved by means of the truth; John VIII. 32. Col. I. 3—6. 2 Thess. II. 13. 1 Peter I. 22.’

'Those who are lost, believe not the truth; 1 Cor. I. 18. 2 Cor. IV. 2 Thess. II. 10, 12. 2 Tim. III. 7, 8.'

RELATIVE TO THE LORD'S SUPPER.

Matth. XXVI. 26—30; Mark XIV. 22—26; Luke XXII. 14—20; John VI. 47—58, 62—64; Acts XX. 7—11; 1 Cor. X. 12—17; XI. 17—34. See 1 John V. 8. See Exod. XII. for the institution of the passover, in memory of God's deliverance of the Israelites from the Egyptian bondage, and to prefigure the much greater deliverance from sin through the Redeemer, 'the Lamb slain from the foundation of the world.'

THE CONJUGAL STATE.

Gen. II. 24; III. 16; 1 Cor. VII. 1—16, 25—40. Exod. XXI. 10; 1 Tim. IV. 3; V. 14; Hebr. XIII. 4; 1 Cor. IX. 5; 2 Cor. VI. 14; Rom. VII. 2, 3; 1 Cor. XI. 7—9. Matth. V. 32; XIX. 3—12; Mark X. 2—12. Luke XVI. 18; Matth. I. 19; Mal. II. 14, 16; Prov. XXXI. 10—12. 'Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of his life, v. 13—25, 26, 27. She openeth her mouth with wisdom; and in her tongue is the *law* of kindness. She looketh *well* to the *ways* of her household, and eateth not the bread of idleness,' 28—31. XII. 4; XVIII. 22; XIX. 14; Eccles. IX. 9; Prov. V. 15—19. XXX. 23; Job II. 9, 10; Luke I. 5, 6; 1 Cor. XIV. 34. Eph. V. 22—33; Col. III. 18, 19; Tit. II. 4—6; 1 Tim. II. 15; 1 Peter III. 1—7.

THE CHURCH.

'Church, *Holy Catholic*, how to be understood.—John X. 16; Rom. XII. 5; 1 Cor. X. 17; XII. 13; Gal. III. 28; Heb. XII. 23.

Public Worship required.—Deut. XXVI. 11; 2 Kings XVII. 36; Ps. XXII. 25; XXXV. 18; XCV. 6; CVII. 32; CXVI. 14; CXXII 1, 4; Matth. XVIII. 20; Acts I. 14; X. 33; Hebr. X. 25.

Reverence and solemnity to be observed.—Lev. XXVI. 2; Psalm XCIII. 5; Eccles. V. 1; Ezek. V. 11.

MAGISTRATES.

'*Magistrates not to be slandered.*—Ex. XXII. 28; Acts XXIII. 5.

Not a terror to the good but to the evil.—Rom. XIII. 3.

Respect and obedience due to them' in all that is not opposed in the word of God.—Rom. XIII. 1, 7; Deut. XVII. 8—13; Tit. III. 1; Acts V. 29.

To kings and governors.—Prov. XXIV. 21; Eccles. VIII. 2; 1 Peter II. 13, 14, 17.

PARENTS.

Their duty to educate their children religiously.—Gen. XVIII. 19; Deut. IV. 9; VI. 6, 7; XI. 19; XXXII. 46; Ps. LXXVIII. 5; Prov. XXII. 6.

To provide for their children.—2 Cor. XII. 14; 1 Tim. V. 8.

Not to spare necessary correction.—1 Sam. III. 13; Prov. XIII. 24; XIX. 18; XXII. 15; XXIII. 13, 14; XXIX. 15, 17.

Not to discourage them too much.—Eph. VI. 4; Col. III. 21.

Duty of catechising them enforced.—Gen. XVIII. 19; Deut. IV. 9. VI. 6, 7, 20, &c. Ps. LXXVIII. 5; Eph. VI. 4.

Their joy or sorrow from their children's education.—Prov. X. 1; XV. 20; XVII. 21, 25; XIX. 13; XXIX. 15, 17.

Partiality to be avoided.—1 Tim. V. 21; Gen. XXXVII. 3, 4; Matth. XXII. 16.

Their duty to instruct their servants as well as their children.—Gen. XVIII. 19; Josh. XXIV. 15. Acts X. 2.

CHILDREN.

To regard the directions of their parents.—Lev. XIX. 3; Prov. I. 8; VI. 20; XIII. 1; XV. 5; XXIII. 22; Luke II. 51.

Not to grieve their parents.—Prov. XIX. 26.

Not to purloin from their parents.—Prov. XXVIII. 24.

Not to despise them.—Deut. XXVII. 16; Prov. XV. 5, 20; XXIII. 22; XXX. 17; Ezek. XXII. 7.

To honour and maintain them, if reduced.—Exod. XX. 12; Deut. V. 16; Eph. VI. 2, 3.

Not to hate, or bear malice with each other.—1 John II. 9; IV. 20.

To love one another.—John XIII. 34; XV. 12, 17; Rom. XII. 9, 10; Hebr. XIII. 1; 1 John II. 10; III. 23; IV, 7, 11, 20.

Not to be tale bearers.—Gen. XXXVII. 2, 8.

Good children a blessing to their parents.—Prov X. 1; XV. 20; XXIII. 24; XXVII. 11; XXIX. 3.

Wicked and undutiful a disgrace and a curse.—Prov. X. 1, 17, 21, 25; XIX. 13; XXVIII. 7; XXIX. 15.

BRETHREN.

Exhorted to forgive each other.—Matth. V. 23, 24; XVIII. 21, 22.

To bear one another's burdens, and admonish each other.—Gal. VI. 2; 2 Thes. III. 13, 14, 15.

To confess their faults, and pray for each other.—James V. 16.

To love each other.—Hebr. XIII. 1; 1 Thes. IV. 9; Rom. XII. 10.

Penitent offenders to be forgiven and restored.—Gal. VI. 1.

How to prevent anger and hatred between brethren.—Matth. XVIII. 15.

SERVANTS.

Their duty to be diligent and obedient.—Eph. VI. 5, 6, 7; Col. III. 22; 1 Tim. VI. 1; 1 Peter II. 18.

To be pleasing and obliging in all things—not to answer again.—Titus II. 9.

Not to purloin—to be honest and faithful.—Titus II. 10.

Not to be slothful nor wasteful.—Prov. XVIII. 9; John VI. 12.

The value of a good character.—Prov. XXII. 1; Eccles. VII. 1.

FALSE PROPHETS AND INFIDEL TEACHERS.

Foretold.—Matth. XXIV. 11, 24; 1 Tim. IV. 1; 2 Peter II. 1; Acts XX. 29; 2 Peter III. 3.

Their motives, character, and pernicious tendency described.—1 Tim I. 7; IV. 2; 2 Tim. III. 2, 3, 4, 5, 13.

INFIDELITY.

Causes of infidelity.—John V. 44; 2 Cor. IV. 4; Eph. II. 2; 2 Thes. II. 12.

Consequences of it.—Matth. XXIV. 11, 12; 2 Tim. III. 2—5; 2 Peter II. 12.

Danger of it.—Mark XVI. 16; Luke XII. 46; John VIII. 24; Rom. I. 28; 2 Tim. II. 12.

Scoffers, at God and religion, described and condemned.—Psalms I. 1; Prov. I. 22; III. 34; IX. 7; XIII. 1; XIV. 6.

Blasphemy against God was punishable with death.—Lev. XXIV. 15, 16, 23.

INFIDELS.

Infidels to be shunned.—Matth. VII. 15; Rom. XVI. 17; 1 Tim. VI. 5; Phil. III. 2; 2 Thes. III. 6, 14; 2 Cor. VI. 15, 17.

Not to be believed.—1 John IV. 1; Deut. XIII. 1, 2, 3; Matth. XXIV. 24, 26; Hebr. XIII. 9.

Marriages not to be contracted with them.—2 Cor. VI. 14, 15.

How they are to be distinguished, in order to be avoided.—1 John IV. 1, 2, 3; 1 Thes. V. 21.

Threatenings of God denounced against them.—Prov. III. 34; XIX. 29; Deut. XIII. 5; Jer. XIV. 15; XXIII. 32.

Their final doom.—Rev. XIX. 20; XX. 10, XXI. 8. [1].

'It is not in general the want of evidence, but the want of virtue that makes men infidels. Let them cease to be *wicked*, and they will soon cease to be unbelievers. It is "with the *heart*," ('not with the head') that "man *believeth* unto righteousness." *Correct* the heart, and all will go right: unless the soil is good, all the seed you cast upon it will be wasted in vain. In the parable of the 'Sower,' we find that the only seed which came to perfection, was that which 'fell on good ground,' on 'an honest and a good heart;' this is the first and most essential requisite to belief. Unbelievers complain of the mysteries of Revelation; but we have the highest authority for saying, that in general the *only* mystery which prevents them from receiving it, is the *mystery of iniquity.*' It may be also observed, that the evidences for Christianity are more frequently examined into *after* than *before* conversion.

BAD COMPANY.

To be avoided.—Prov. I. 10; II. 12; IV. 14, 15; 1 Cor. V. 9; XV. 33: 2 Cor. VI. 14; Eph. V. 7.

Good company, beneficial.—Prov. XIII. 20.

DRUNKENNESS.

Censured.—Prov. XX. 1; Isaiah V. 22; Luke XXI. 34; Rom. XIII. 13; 1 Cor. V. 11; Eph. V. 18.

Leads to other vices.—Prov. XXIII. 31—33; Isaiah V. 11 &c.

To poverty.—Prov. XXIII. 21.

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Destroys health, and is the cause of quarrels.—Prov. XXIII. 29, 30.

Excludes from the kingdom of heaven.—1 Cor. VI. 10.

ANGER.

General admonitions to repress it.—Psalm XXXVII. 8; Prov. XVI. 32; XVII. 14; Eph. IV. 26, 31; Col. III. 8; James I, 19.

Exposes a man, and makes him incapable of friendship.—Prov. XXII, 24.

A mark of folly or madness.—Job V. 2; Prov. XII. 16; XIV. 29.

May bring a man to destruction.—Prov. XIX. 19; Matth. V. 22.

One of the works of the flesh.—Gal. V. 20.

Comes from pride.—Prov. XIII. 10; XXI. 24.

Its effects on others.—Prov. XV. 1, 18; XVII. 14; XXVI. 21; XXIX. 22.

How pacified.—Prov. XV. 1; XXI. 14; XXV. 15; Eccles. X. 4; Matth. V. 25.

LYING.

Lying forbidden.—Lev. XIX. 11; Eph. IV. 25; Col. III. 9.

Threatened with severe punishment.—Prov. XII. 19; Rev. XXI. 8, 27.

Hateful to God.—Prov. VI. 16, 17; XII. 22.

Abominable in the sight of men.—Psalms CI. 7; CXIX. 163; Prov. XIII. 5.

Characteristic of a wicked man.—Psalms LII. 3; LVIII. 3; Prov. XIV. 25.

Comes from the devil.—John VIII. 44; Acts V. 3.

SABBATH-BREAKING.

Expressly forbidden.—Exod. XX. 8, 10; XXIII. 12; XXXI. 13; XXXIV. 21; XXXV. 2; Lev. XXIII. 3; Deut. V. 12; Jer. XVII. 21.

AFFLICTION.

The appointment of God—Job V. 6, 7; XIV. 1; Ps. LXXV. 6, 7. 1 Thess. III. 3; John XVI. 33; 2 Tim. III. 12.

Why permitted.—Hebr. XII. 6; John IX 2, 3; 1 Cor. XI. 32; Mic. VII. 9.

Not sent for our punishment but for our discipline.—Deut. VIII. 5; Ps. XCIV. 12; Isaiah XLVIII. 10; Hebr. XII. 10.

Not a mark of God's anger, but of his love.—Prov. III. 12. Hebr. XII. 6; Rev. III. 19.

Sometimes suffered in consequence of the discharge of duty.—Gen. XXXIX. 20; Psalm LXIX. 7; Matth. X. 17, 18, 22; XXIV. 9.

For the improvement of virtue and trial of faith.—Deut. VIII. 5; Job V. 17; Ps. LXVI. 10; LXXVIII. 34; XCIV. 12.

To be borne with patience.—Prov. XXIV. 10; Job I. 21, 22.

God supports the righteous.—Psalm IX. 9; XXXIV. 19; XXXVII. 24; XLI. 3; LV. 22; Prov. XXIV. 16; Lam. III. 31, 32; 1 Cor. X. 13.

An abundant recompence will be made.—2 Cor. IV. 17; Rom. VIII. 18; Matth. V. 10; Rev. VII. 13—17.

How to behave to the sick and afflicted.—Job II. 11. VI. 14; XVI. 5; XXX. 25; Ps. XXXV. 13; Isaiah LVIII. 7; Matth. XXV. 35, 36; Rom. XII. 15; Hebr. XIII. 3; James I. 27; 2 Tim. I. 16—18; 2 Kings VIII. 2, 9.

SCRIPTURE PRAYER AND EXHORTATION

UNDER VARIOUS CIRCUMSTANCES OF CHRISTIAN EXPERIENCE AND AFFLICTION.

For the gift and grace of repentance,—Ps. 6, 25, 32, 38, 102.

For confession and forgiveness of sins,—Ps. 6, 32, 38, 51, 130, 143. Also, Acts III; 1 John I.

For strength and resolution to lead a new life,—Ps. 25, 126.

For preservation from sin,—Ps. 19, 40.

For pardon of sin,—Ps. 6, 25, 32, 38, 40, 41, 51, 65, 85, 130, 143.

For a useful and holy life,—Ps. 1, 15, 23, 24, 25, 50, 84, 85, 101, 119, 126.

In time of sadness,—Ps. 61, 102, 142, 143. Also, 2 Cor. VII.

In time of persecution,—Ps. 7, 9, 10, 52, 53, 58, 64, 69, 73, 137, 142. Also, 1 Peter IV.

In time of sickness and affliction,—Ps. 30, 31, 88, 90, 102, 104, 142. Also, Job V; 1 Thess. III; 2 Cor. I. 4; Rom. VIII.

In time of temptation,—Ps. 13, 19, 90.

In time of spiritual decay,—Ps. 34, 42, 43, 51, 61, 102. Also, Hebr. VI.

In time of relapse into sin,—Ps. 51.

In sickness and approaching death,—Ps. 26, 30, 31, 39, 71, 88, 90, 142.

For a blessed and victorious death,—Ps. 33, 36, 50, 88, 90, 102, 142.

Thanksgiving for deliverance from sickness and death,—Ps. 28, 30, 91, 103, 113, 116, 121, 125.'[1]

§. XIV.

ARCHBISHOP PARKER'S AFFECTIONATE EXHORTATION TO SEARCH THE SCRIPTURES.

Only search with an humble spirit, ask in continual prayer, seek with purity of life, knock with perpetual perseverance, and cry to the Good Spirit of Christ, the Comforter; and surely, to every such asker it shall be given, such searchers must needs find, to them it will be opened. Christ himself will open the sense of Scripture;—not to the proud or the wise of the world, but to the lowly and contrite in heart; for he hath the key of David, who opens and no man shuts, and who shuts and no man opens. Finally, brethren,

SEARCH THE SCRIPTURES.

[1] Porteusian Index.

END OF THE SUPPLEMENT.

J. Evans, Printer, Lower Market-Street, Carmarthen.

